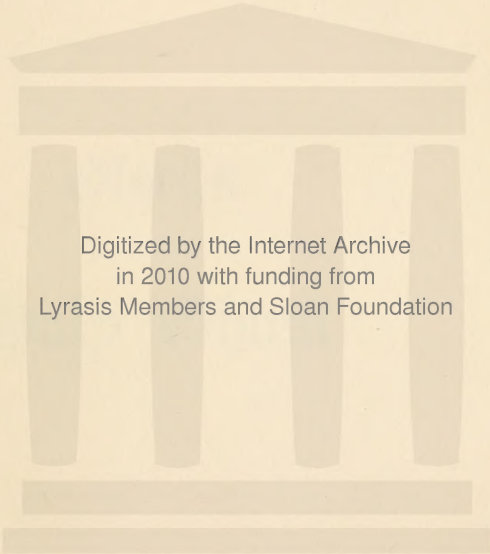
Glories of the Holy Ghost




Digitized by the Internet Archive
in 2010 with funding from
Lyrasis Members and Sloan Foundation

http://www.archive.org/details/gloriesofholygho00revw

Glories

OF THE

Holy Ghost



By Adrian Van der Werff.

"Suddenly there came a sound from Heaven, and there appeared parted tongues of fire and sat upon every one of them. And they were filled with the Holy Ghost." Acts 2, 3.

Glories

OF THE

Holy Ghost

A Series of Studies, a Collection of Tributes,
an Account of Certain Movements

BEARING ON

The Third Person of the Blessed Trinity

WITH 100 ILLUSTRATIONS

BY

REV. WM. F. STADELMAN, C. S. Sp.
Author of "Eucharistic Soul Elevations,"
"Sparks of Truth," Etc.



— 1919 —

Mission Press, S.V.D., Techny, Illinois

To

My Beloved Parents

From Whose Pious Lips First

I Learned to Know and Love

The Holy Spirit; Him One

With the Father and the Son

I Sincerely Trust

They Now Behold Face to Face

In Eternity

As the Reward of

Their Christian Lives

MAR 9 1981

Imprimi Potest

Die 8. m. Nov. 1917

EUGENE PHELAN, C. S. Sp.,
Praepositus Provincialis

Nihil Obstat:

Die 29. m. Maii 1918

HUGO AUBRY, S. V. D.,
Libr. Censor

Imprimatur:

Die 9. m. Aug. 1918

G. W. MUNDELEIN, D. D.,
Archiepiscopus Chicagiensis

COPYRIGHT 1919

SOCIETY OF THE DIVINE WORD, TECHNY, ILL.

Contents

I.	Introduction	3
II.	The Person of the Holy Ghost	6
III.	The Holy Ghost in Scriptures	19
IV.	His Nature Shared by Sanctifying Grace	34
V.	The Divine Indwelling	41
VI.	The Gifts, the Beatitudes, and the Fruits	47
VII.	The First Christian Pentecost	64
VIII.	Whitsun Customs, Religious and Secular	81
IX.	The Holy Cenacle	98
X.	The Hospitalers of the Holy Ghost	128
XI.	The Knights of the Holy Ghost of Good Intention	175
XII.	The Royal Order of the Saint-Esprit	188
XIII.	A Medieval Orphanage of the Holy Ghost	216
XIV.	The Almoners of the Holy Spirit	221
XV.	The Association of the Holy Ghost	226
XVI.	The Congregation of the Holy Ghost and Immaculate Heart of Mary	230
XVII.	Sisterhoods Dedicated to the Holy Ghost	241
XVIII.	Confraternities of the Holy Ghost	255
XIX.	The Holy Ghost in Art	267
XX.	The Holy Ghost in Poetry and Music	322
XXI.	The Veni Creator Spiritus	334
XXII.	The Veni Sancte Spiritus	339
XXIII.	The Holy Ghost, Titular of Churches and Institutions	347
XXIV.	The Flower of the Holy Ghost	362
XXV.	Miscellaneous and Devotional Paracletana	365
XXVI.	The Emblems of the Holy Ghost	372

General Index

Abbey, mystical, of the Holy Ghost, 285.
Acoemetae, 118.
Adam of St. Victor, 325, 344.
Adoration, Sisters of the Holy Ghost of Perpetual, 251, 252.
Aegidius of Viterbo, 326.
Aelia, See of, 112, 114, 116.
Africa, dedications to the Holy Ghost in, 360; missions in, 236.
Agreda, Mary of, 72.
Air, emblem of the Holy Ghost, 384—388.
Ale, Whitsun, 92, 93.
Almoners of the Holy Ghost, 221, 223.
Alms, 84, 88, 89, 140, 142, 146, 166, 200, 221, 229.
Ambrose, St., 17, 323, 335.
Andre, Jean, 320.
Anecdotes, 7, 168, 169, 170, 171, 209, 210, 211, 255.
Angelico, Fra, 308.
Annunciation, the dove and rays in representations of the, 280, 281; earliest specimen, 280.
Anonymous hymns and sequences on the Holy Ghost, 331—333.
Anselm, Saint, 18.
Antioch, 102, 103.
Antiques, Holy Ghost in, 273.
Arator, 324.
Architecture, Holy Ghost in, 114, 120, 355, 356.
Arnesti, Prosper, 325.
Art, Holy Ghost in, 5, 205, 267—300, 360.
Athanasius, St., 16.
Atwood, 334.
Augustine, St., 17, 323.
Austin, John, 327.
Austria, dedications to the Holy Ghost in, 359, 360; confraternities, 258, 259.
Ava, 325.
Avocado, Holy Ghost pear. 366.

Ayland, J. D., 331.
Azambre, Etienne, 322.
Azores, devotion to the Holy Ghost in the, 88, 94, 354.

Badges of the Holy Ghost, 149, 202, 203, 223, 229, 240, 251, 253, 257.
Banner of the Holy Ghost, 95.
Banquet, Whitsunday, 181.
Bardstown, 319.
Barron, Msgr., 234.
Basil, Saint, 16, 274.
Bassus, Sarcophagus of, 269.
Bauer, Albert, 322.
Bauer, Johann Balthasar, 322.
Baynes, R. H., 330.
Beatitudes, the, 54—58.
Bede, Saint, 119, 324.
Begas, Karl, 321.
Belgium, dedications in, 352; confraternity, 260.
Bellarmine, Cardinal, 326.
Bellevue, Abbé de, 19.
Benedict, F. C., 330.
Benignity, the Fruit of, 61.
Bennett, Sterndale, 334.
Bernard, 284.
Bernardine, St., 18.
Berthold of Regensburg, 325.
Betto, Bernardine di, 313.
Bible, the Holy Ghost in the, 19—33; Poor Man's, 304; Inspiration, 32.
Bishops of Jerusalem, 104, 107, 110, 113, 116, 124, 125.
Boats dedicated to the Holy Ghost, 95.
Bonaventure, St., 18.
Bondone, Giotto di, 306.
Bordone, Paris, 317, 318.
Borgognone, Stefani da Fossano, 314.
Botanical Dove, 364.
Brazil, 88, 94.
Bridgett, Father, 19.

Brown, Simon, 327.
Bunting, W. M., 328.
Bureau of the Holy Ghost, 222.
Byzantine features, 114, 117, 118, 119.

Caedmon, 324.
Calverley, C. S., 331.
Camillus, St., of Lellis, 171, 172.
Canada, dedications to the Holy Ghost in, 351.
Canons of the Holy Ghost, 147, 226.
Caswall, Edward, 329.
Catherine de Medici, 189, 190.
Cazez, P. J., 320.
Cenacle, the: location, history, fate, 68, 98—127.
Central and South America, dedications in, 361.
Cesi, Bartolomeo, 320.
Chaplet of the Holy Ghost, 251, 370—373.
Charismata of Pentecost, 70, 73, 74.
Charity, the Fruit of, 60, 144.
Charlemagne, 216, 335.
Charles, Elizabeth, 330.
China, dedication in, 360.
Chastity, the Fruit of, 63.
Church-members in the United States, 6.
Churches dedicated to the Holy Ghost, 349—361.
Cimabue, 306.
Cloud-emblem, the, of the Holy Ghost, 379.
Co-adjutor Brothers of the Holy Ghost, 235.
Coenaculum, 99, 120, 127; see Cenacle.
Coffin, C., 327.
College, Apostolic, Cornwells, 239, 240.
Come, Holy Ghost, Creator, 92, 335—340.
Come, Holy Ghost, 341—348.
Commanderies, 143, 144.
Commonwealth of the Holy Ghost, 362.
Communism, 100.
Confraternities of the Holy Ghost: United States, 240, 251, 254, 261; Austria, 258—259; Belgium, 260; Bulgaria, 256; England, 256,

257, France, 227, 258; Germany, 260; Ireland, 256; Italy, 139, 145; Mexico, 256; Scotland, 256.
Congregation of the Holy Ghost, 230—240.
Confirmation, 48, 285, 380.
Constantine, the Emperor, 114, 115, 120.
Continency, the Fruit of, 63.
Cordon Bleu, 208, 209.
Correa, Diego, 316.
Cort, Cornelius, 317.
Cosin, John, 326.
Cosmas of Jerusalem, 324.
Costumes of civic and religious Holy Ghost organizations, 148, 183, 184, 204, 205, 223, 229, 243, 252.
Coulin, Abbé, 19.
Councils, Church, bearing on the Third Person, 7, 15, 357.
Counsel, the Gift of, 52, 58, 286.
Coxie, Michiel, 317.
Crescentia, Maria, Blessed, 285.
Cresti, Domenico, 317.
Crown of the Holy Ghost, 89, 95; of Our Lord, 116, 119.
Customs, Whitsun, 81—90, 90—97, 146.
Cyril of Jerusalem, 16, 115.
Damascene, St., 324.
Damian, St., Peter, 325.
Da Monza, Antonio, 312.
Dance of the Canons, 92.
Dante Alighieri, 306, 325.
D'Arcangelo, Tommaso, 306.
Darling, T., 331.
Daughters of the Holy Ghost, 241.
David, the prophet, 124, 126.
Dedications to the Holy Ghost, 166, 203, 349—363.
Deger, Ernest, 322.
De Gravia, Philippe, 325.
Denys the Carthusian, 18.
Descent of the Holy Ghost foretold, 21, 77.
Descent of the Holy Ghost in Art, 300—322.
De Vallfogona, John, 310.

De Werden, Hieronymus, 325.
Didache, the, 112.
Didron, Adolphe Napoleon, 296, 298, 302.
Didymus the Blind, 17.
Difference between the Gifts and Infused Virtues, 49, 50.
Diocese of the Holy Ghost, 362.
Dionysius, the monk-artist, 302.
Dispersion of the Apostles, 102, 104.
Divine Word, Society of the, 249, 251, 359.
Doctrine, Catholic, on the Holy Ghost, 7.
Donatello, 310.
Donnelly, Eleanor, C., 329.
Doré, Gustave, 322.
Dormition of the Blessed Virgin, 105, 106, 120, 127.
Dove, Image of, assumed by the Holy Ghost, 267, 375; Emblem of the, 84, 86, 87, 90, 375—377; in Christian art, 267—292; in chivalry, 180, 182, 184; Nature and Habits of the, 375.
Dove, Knights of the, 186; Dove flower, 364; Its symbolism, 365; Dove flower tree, 366; Dove-vessel, 274.
Dryden, John, 326.
Duffield, S. W., 331.
Duflos, Claude, 319.
Dupanloup, Msgr., 19.
Duquesne University of the Holy Ghost, 239.
Dürer, Albrecht, 278, 279, 305.

Egkrateia, 62.
Ejaculations, Indulgenced, 240, 253, 255, 292.
Emblems of the Holy Ghost, 374—388.
England, Dedications of the Holy Ghost in, 351, 352; confraternities, 256, 257.
Englmann, John A., 75, 76.
Ennodius, Magnus Felix, 324.
Epiphanius, St., 17, 18, 111.
Espiritu-Santo, 88, 94, 95, 264, 311, 361, 365.
Eucharist, Blessed, 99, 273 274, 277, 279.
Eudocia, 118.
Evans, J., 328.

Faber, Frederick William, 18, 329, 387, 388.
Faith, the Fruit of, 61.
Farinati, Orazio, 320.
Fast, 116, 117.
Fear, the Gift of, 50, 56, 287.
Fiege, Father, 19.
Figure, the human, symbol of the Holy Ghost, 292—299.
Filioque, 15.
Finiguerra, Tommaso, 310.
Fire-emblem, the, 99, 382, 383; Tongues of fire, 71, 86.
Fisher, Joseph Anton, 321.
Flandrin, Hypolit, 321.
Flower of the Holy Ghost, 364—366.
Forsyth, Christina, 329.
Fortitude, the Gift of, 51, 57, 89.
Fortunatus, Venantius, 324.
Fouquet, Jean, 296.
Foundlings, 141, 145, 172.
France, dedications to the Holy Ghost in, 353; confraternities, 227, 258, hospitals in, 160.
Francia, Giulio, 314.
Francis, Saint, of Assisi, 121, 122; Franciscans, 122, 123, 125.
Frezza, 316.
Froget, Barthelemy, 19, 44.
Frueauf, Rueland, 313.
Fruits, the, of the Holy Ghost, 58, 353, 369; their nature, 59; their number, 62.
Fry, Miss, 330.
Führich, Joseph, 297.

Gaddi, Taddeo. 306.
Gaume, Msgr., 18.
Gebhardus, St., 325.
Geography, Paracletic names in, 354 358, 359, 361, 362.
Gerhardt, P., 326.
Germany, dedications to the Holy Ghost in, 354, 355; hospitals of the Holy Ghost, 152—159; confraternities, 260.
Gifts, the, of the Holy Ghost, 21, 47, 54; differ from Infused virtues, 48, 49, 50; in Christian art, 286—292.

Gill, Thomas, H., 329.
Gilds, 352.
Giordano, Luca, 319.
Girardet, 321.
Gleyre, Charles G., 321.
Glory, 3; kinds of, 3, 4, 5.
Glossolaly, 74—76.
God, His Essence, Presence, Power, 41—42.
Goodness, the Fruit of, 61.
Good Intention, the Knights of, 175—187.
Gourdan, Simon, 326.
Grace, sanctifying, 34—40.
Grands-Augustins, 163, 198.
Gregory, Pope St., 283, 336.
Gregory, of Neo-Caesarea, 16.
Gregory, St., Nazianzus, 16, 304.
Griffin, Father John, 330.
Grignon de Montfort, Holy Ghost Brothers founded by, 235.
Guy of Montpellier, 128, 130—140.
Guyon, Madame, 327.

Hadrian, 111, 114.
Hagiosionites, 118.
Hammond, W., 327.
Hand-symbol, the, 275, 374.
Hart, Joseph, 327.
Harvest feast, the Jewish, 64, 65.
Hatch, Edwin, 329.
Hax, Petrus, Gustavus, 291.
Held, Heinrich, 326.
Helena, Saint, 114.
Hemmelinck, H., 320.
Hemmling, Johann, 305.
Henry III of France, 188, 190, 192, 195.
Herbert, John, 227.
Heresies about the Holy Ghost, 14, 81.
Hermanus Contractus, 341.
Herrick, Robert, 326.

Hieronymus de Werden, 325.
Hilary, Saint, 324.
Hildebert of Laverdin, 325.
Hildegard, Saint, 325, 344.
Hill, Father Edmund, 330.
Hitzig, 18.
Holbein, Hans, 297.
Holland, dedication in, 352.
Holy Ghost, the, in Old Testament, 19—23; in New Testament, 23—33; mentioned with the Father and the Son, 23—25; in the Incarnation, 25, 26; Administrator of the new Covenant, 26—28; the Sanctifier of souls, 28—30; His divine attributes, 30—31; the Author of Scripture, 32—33; Person of the, 5, Name of, 8.
Holy Ghost, Associates of the, 226; Brothers of the, 234, 235; Canons of the, 228; Congregation of the, 230—240; Daughters of the, 241—248; Ladies of the, 247; Sisters of the, 141; Sister Servants of the, 250, 254; Society of the, 264.
Hospice, 129, 132, 154, 216, 218, 222, 352.
Hospitals, Old, 152, 159.
Hospitalers of the Holy Ghost, 128—174.
Hospitalers, Female, 141.
Hotel-Dieu, 216.
Hymns dedicated to the Holy Ghost, 323—334.

Iconography Christian, dove-emblem in, 284—285.
Ignorance concerning the Holy Ghost, 6, 7, 255.
Incensing, 85, 86.
Indulgenced hymns and prayers, 240, 253, 255, 292, 340, 348, 371.
Indwelling, the divine, 41, 42, 73.
Innocent III, 134, 136, 137, 325, 342.
Ireland, dedications in, 352.
Irish ecclesiastical art, Holy Ghost in, 269, 299.
Irons, Joseph, 328.
Irons, W. J., 329.
Italy, dedications in, 356—359.
Intrusion, lay, 143.
Ivories, 271—272.

James, St., the Less, 105—107.

Janssen, Very Rev. Arnold, 249.
Janssen, Father John, 251.
Jarrett, Father Bede, 19.
Jerusalem, 66, 98, 108, 109, 110, 112, 119, 120, 121.
Jewelry called Saint-Esprit, 367—368.
Joanna of Naples, 175—176.
Joest, Jan, 317.
John Mary, Father, 19.
Jordaen, Jacob, 319.
Jouvenet, Jean, 320.
Joy, the Fruit of, 60.

Keble, John, 328.
Kells, the cross of, 269.
Klein, Johann, 322.
Knights of the Dove, 186.
Knights of the Holy Ghost, 143, 161, 163, 167.
Knights of the Holy Ghost of Good Intention, 175—186.
Knights of the Saint-Esprit, 188—213.
Knights of the Knot, 175—186.
Knowledge, the Gift of, 53, 57.
Kralich, Richard von, 331.
Kralitze, feast of, 93.
Kratke, Charles Louis, 322.
Kraussen, 321.

Ladies of the Holy Ghost, 247.
Lambing, Father A. A., 19.
Landriot, Msgr., 18.
Langston, Stephen, 341.
Languages, infused, 74.
Lavater, Johann Casper, 327.
Lebrun, Charles, 319.
Legion of Honor, 211.
Leinweber, Anton Robert, 322.
Lenardi, G. B., 319.
Leo XIII, 18, 83.
Leprosy, 148, 157.
LeRoy, Msgr. Alexandre, 237—238.

Leuduger, Abbé, 241—242.
Le Sueur, Eustache, 319; Nicholas, 319.
Libermann, the Venerable, 233—237.
Library of Congress, 307, 309, 314; of Santo-Spirito hospital, 145.
Life, the new, 35.
Liguori, Saint Alphonse, 327.
Lippi, Filippino, 278, 356.
Littledale, R. F., 330.
Longfellow, Samuel, 329.
Longanimity, the Fruit of, 60.
Louis of Taranto, 175, 179, 186.
Love, human, 34, 59; subsisting, 180.
Lynch, T. T., 330.

Macfarren, 334.
MacGill, H. M., 330.
Maclagan, W. D., 331.
Maifest, 91.
Malvaux, Jean, 316.
Manderisson, 321.
Manet, R., 330.
Manning, Cardinal, 18, 55.
Manzoni, Alessandro, 329.
Man-symbol of the Holy Ghost, 285, 292—299.
Margaret of Sicily, 122.
Martineau, M., 331.
Mary, the Blessed Virgin, 67, 75, 105, 106, 120, 129, 137, 139, 147, 280, 281, 282, 296.
Mass in honor of the Holy Ghost, 146, 347, 362.
Maurus, Blessed Rabanus, 324, 336, 345.
Mayno, Juan, 320.
McGloin, Frank, 23, 264.
Mecheln, Israel of, 310.
Medulic, 316.
Melchior of Diepenbrook, 328.
Memling, Hans, 312.
Memmi, Simon, 280.
Mendelssohn, 334.

Mercer, William, 330.
Meschler, Father, 19.
Metaphoric titles of the Holy Ghost, 374.
Metropolitan Museum, New York, 280, 310—312.
Mildness, the Fruit of, 62.
Militia of the Holy Ghost, 143.
Mission in the Deity, 12; the Holy Ghost is sent, 12, 13; internal mission, 71; temporal mission, 72.
Missionaries of the Holy Ghost, 230, 241, 262, 360.
Mission Helpers, 254.
Modesty, the Fruit of, 62.
Molitor, Peter, 322.
Moller, Martin, 326.
Monday dedicated to the Holy Ghost, 89, 240, 251, 262.
Monsell, J. B., 329.
Montgomery, James, 328.
Montpellier, Archhospital of, 133, 142, 160.
Moro, Francesco, 359.
Morris-dances, 90.
Mosaics, 114, 119, 269, 270, 274, 280, 295, 302, 307, 317.
Mosque Nabi David, 124.
Multscher, Hans, 311.
Murphy, Mother Margaret Healy, 252, 253.
Music, 94, 334.
Mystery-plays, 91, 92.

Nature, the divine, how shared, 36—38.
Name of the Third Person, how formed, 7, 8; times mentioned in the Bible, 23.
Neuf-Chateau, 150.
Newman, Cardinal, 328.
New Orleans, Society of the Divine Spirit, 264—266.
New Testament, the Holy Ghost in, 23—33.
Nicetas, 18.
Nimbus, 271, 286, 298.
Notker, Blessed, 324, 342, 344.
Novena for Pentecost, 83, 262.
Number of Gifts, 47—48; of Beatitudes, 55; of Fruits, 62.

Nuns of St. Tecla, 141.
Nurses, 132, 141.

Oberdoerffer, Father, 18, 43.
Obrizius, Robert, 326.
Obsequies, 173, 182, 199.
Obwexer, J., 322.
Office of the Holy Ghost, 202, 229, 253, 265.
Oil-emblem, the, 380—382.
Old Testament, the Holy Ghost in, 20—23.
Oldest representation of Pentecost, 300; of the Dove-emblem, 267; of the Man-symbol, 293; of the Annunciation, 280.
Order of Procession in the Deity, 9—12.
Origen, 107, 113.
Orphans, 145, 217.
Orphanage, a medieval, 216.
Otho, St., of Emmeram, 325.
Outpouring of the Holy Ghost (see Descent and Pentecost).
Overbeck, Frederick, 321.

Pacchiarotti, Giacono, 316.
Painting (see Art).
Palestrina, 334.
Palmer, Ray, 328.
Paraclete, the, 84, 95, 293, 299.
Paracletic iconography, 115, 267—292.
Paracletana, miscellaneous, 367—373.
Pastry, 85, 88.
Patience, the Fruit of, 60.
Patrick's St., Dublin, 87.
Patristic references, 16—18.
Paul, Saint, 106—107.
Peace, the Fruit of, 60.
Pear of the Holy Ghost, 366.
Pentecost, the Jewish, 64—68; the Christian, 69; prodigies of, 70; name of, 64, 81—82.
Pentecost in Art, 115, 300—322, 353, 359.
Peristerium, the, 274.

Person, the, of the Holy Ghost, 5, 8, 374.
Pesellinno, Il, 277, 279.
Peter, Saint, 67, 77, 79, 102, 104, 107.
Pfrunderanstalten, 157.
Philip Neri, Saint, 171, 285, 387.
Piety, the Gift of, 50, 51, 58.
Pilgrimage, 93, 94, 114, 115, 117, 119, 121, 129, 132.
Pinkster, 90; Pinkster Hill, 95.
Pise, Charles, 328.
Pittsburg, 96, 238.
Plays, 91.
Poetry, the Holy Ghost in, 323—334, 343.
Poland, 151, 360.
Pollock, T. B., 331.
Pontius, Paul, 318.
Population of Jerusalem, 66, 67, 125.
Portugal, 354.
Poullart Desplaces, Claude Francis, 230—231.
Prevot Pere, 19.
Procession of the Holy Ghost, 9, 11.
Prohaszka, Msgr. 19.
Pusey, Edward, 330.

Rabula, 271, 300.
Rambach, Joseph, 327.
Raffael Sanzio, 314.
Rappaert, 312.
Rawes, Henry A., 18, 256, 329.
Rawson, George, 328.
Ray-symbol, the, 280—281.
Reed, Andrew, 328.
Religious Orders, 128—174; 226—255.
Religious Paracletana, 368—369.
Rembrandt, 295.
Renovation, spiritual, 35.
Reni, Guido, 316.
Revelation, 32.
Rio d' Espiritu Santo, 362.

Robbia, Andrea Della, 284, 358.
Robert II, 341.
Rorison, G., 330.
Roses, 89, 95; Rose-Easter, 82.
Rossi, St. John Baptist de, 168, 170.
Royal Order of the Saint-Esprit, 188—213; illustrious members, 213.
Rubens, Peter Paul, 283, 318.
Russell, Arthur, 331.
Russell, A. T., 328.
Russell, Father Matthew, 329.

Saint-Bris, La Comtesse, 19.
Saint-Esprit, Royal Order of the, 188—215.
Saint-Esprit, term used in a secondary sense, 202, 247, 361, 362, 363, 367; as a baptismal name, 361.
Santo-Spirito in Sassia, 139.
Santen, the liturgical platter of, 289—291.
Sargent, John Singer, 297.
Savings Bank of Santo-Spirito, 167.
Saxby, J. E., 330.
Saxonum Schola, 136.
Scapular of the Holy Ghost, 369, 370.
Scheeben, Dr. Joseph, 18.
Schauffelin, Leonard, 305.
Schaffner, Martin, 313.
Schirmer, Michael, 326.
Schlegel, Johann Adolf, 327.
Schleyer, Johann Martin, Msgr., 23.
Schongauer, Martin, 312.
Schnoor, Julius, 321.
Scripture, the Holy Ghost in, 19—33.
Seals, Paracletic emblems in, 368—369.
Seitz, Ludwig, 322.
Serra of Barcelona, 310—311.
Sermon on the Mount, explanation of, 55—58.
Sequences on the Holy Ghost, 325, 332, 333, 335, 341.
Shakespeare, 3, 4.
Shekina, 379.

Signorelli Luca, 309; Nicolo, 312.
Simon Gourdan of St. Victor, 326.
Sion, Holy, 98, 109, 111, 118.
Sisterhoods dedicated to the Holy Ghost, 241—254.
Sixtus IV, 144; Sixtus V, 226.
Smeyers, Gillis, 321.
Smith, Samuel F., 330.
Snellinck, Jan, 316.
Society of the Divine Spirit (New Orleans), 264—266.
Sophia Saint, 307.
Soupey, A., 322.
Spain and Portugal, dedications in, 88, 255, 310, 354.
Spirit, senses in which found in Scripture, 19—20.
Spirit, Divine, see Holy Ghost.
Spiritains, 233.
Stained glass windows, 275, 280, 283, 287, 288, 289, 298.
Stations, Keeping, 116, 139, 140.
Statistics of church-goers, 6.
Statutes of the Holy Ghost, 179, 186, 187, 197.
Stephen, Saint, 101, 118, 283.
Stocker, J. 328.
Stoss, Veit, 311.
Stuart, Mary, 189.
Superstitions, 90.
Supper-chamber (see Cenacle).
Swan, Caroline D., 331.
Switzerland, dedication in, 355.
Symbols of the Holy Ghost, 271, 285, 292, 374—388; rules for, 292, 299.
Synagogues, 65, 100.

Tallis, 334.
Tersteegen, Gerhard, 327.
Texas, Sister Servants of the Holy Ghost, 252—253.
Theodulf, 18.
Theophanus, Saint, 324.
Thomas Aquinas, Saint, 3, 4, 10, 11, 18, 44, 45, 55, 374.
Tiepolo, 279, 281.

Tintoretto, Jacobi Robusti, 283, 317.
Titian, Vecellio, 315.
Tongues, the gift of, 74; tongues of Fire, 71, 286.
Trinity, the Blessed, 275—278; representations of, 293, 295.

Unction, symbol of the Holy Ghost, 380—381.
Understanding, the Gift of, 52, 58.
Union of the Holy Ghost, 257.
Union of Masses in honor of the Holy Ghost, 258—259.
United States, dedications in the, 349—351, 362; confraternities, 260.
University, Duquesne, of the Holy Ghost, 239.
Unknown God, the, 7, 55.
Urban VIII, 326.

Valee, Simon, 320.
Van Cankercken, Cornelius, 320.
Van Der Werf, Adrian, 320.
Van Dyck, Anton, 320.
Van Eyck, Jean, 283.
Vanloo, Carle, 281.
Van Oost, Jaques, 320.
Velazques, 314.
Veni Creator Spiritus, the, 86, 335—340.
Veni Sancte Spiritus, the, 341—348.
Verani, Gaetan-Felix, 44.
Victorinus, 323.
Vincent de Paul, St., 219.
Virchow, Rudolf, 152.
Viti, Timoteo, 280.
Virtues, the infused, 40, 49.
Vives, Cardinal, 9, 18.
Voet, Matthys, 318.
Vow to the Holy Ghost, 88.

Wallace, J., 331.
Water-emblem, the, 34, 376—379.
Way of Life, the chart, 292.
White, Richard, 18.

Whitsunday, origin of name, 82.
Whitsuntide customs, religious, 81—90; secular, 90—97.
Wind, the, a symbol of the Holy Ghost, 384—385.
Windows, church, 275, 280, 283, 287, 288, 289, 298.
Wireless, spiritual, 20.
Wisdom, the Gift of, 21, 54, 55, 286, 288.
Wohlgemuth, 278.
Woodcarvings, 282, 296, 313, 314.
Word, Society of the Divine, 249—251, 359.
Wordsworth, Christopher, 328.
Works on the Holy Ghost and Pentecost, 16—19, 251, 256.

Xanten (see Santen), 289, 290, 291.
Xantopulos, Nicephorus Callistus, 326.

Zardetti, Msgr., 18.
Zeal, 144, 223.
Zealot, 108, 208.
Zenith, Hospitalers at, 147; Royal Order, 220.
Ziochini, Pierre, 172.
Zion (see Sion).
Zucca, Jacques, 166.
Zuccaro, Federigo, 317.

List of Illustrations

Frontispiece. The Day of Pentecost
Figure 1. The Adoration of the Blessed Trinity
Figure 2. St. Basil
Figure 3. St. Jerome
Figure 4. Pope St. Gregory the Great
Figure 5. The Creation of Light
Figure 6. The Promise of the Paraclete
Figure 7. The Propagation of the Faith
Figure 8. The Holy Ghost Our Companion and Guide
Figure 9. Our Lady, Spouse of the Holy Ghost
Figure 10. The Holy Ghost the Sanctifier
Figure 11. The Coming of the Holy Ghost
Figure 12. They Were All Filled with the Holy Ghost
Figure 13. The Gift of Tongues
Figure 14. Boat-Christening in the Azores
Figure 15. The Seraphic Guardian of the Cenacle
Figure 16. The Present Holy Cenacle
Figure 17. Upper West Hall of the Cenacle
Figure 18. Upper East Hall of the Cenacle
Figure 19. The Church of the Dormition
Figure 20. Pope Innocent III
Figure 21. The Arch-Hospital of Santo Spirito
Figure 22. Former East Entrance to the Hospital
Figure 23. Façade of the Hospital Church
Figure 24. A French Hospitaler
Figure 25. An Italian Hospitaler
Figure 26. A Hospitaler Sister
Figure 27. A Sister Wearing the Cloak
Figure 28. Statutes of the Knights of the Holy Ghost of Good Intention
Figure 29. The Whitsunday Banquet
Figure 30. The Knights in Battle
Figure 31. Investiture of a Knight
Figure 32. Costumes of the Knights

Figure 33. Page of an Historic Document
Figure 34. The Count of Nevers Received into the Order of the Saint-Esprit
Figure 35. A Knight-Commander in Gala Dress
Figure 36. Mary, Our Heavenly Queen
Figure 37. A Byzantine Fresco
Figure 38. The Holy Ghost and the Mass
Figure 39. Claude Francis Poullart Desplaces
Figure 40. The Venerable Francis Paul Libermann
Figure 41. College Building and Chapel, Duquesne University, Pittsburgh
Figure 42. Daughters of the Holy Ghost
Figure 43. Mother Margaret Healy Murphy
Figure 44. The Very Rev. Arnold Janssen, S.V.D.
Figure 45. Confraternity Devotions
Figure 46. Pentecost by Malvaux
Figure 47. The Immaculate Conception
Figure 48. The Crypt of Lucine
Figure 49. The Oldest Symbolic Image of the Holy Ghost
Figure 50. Saints Valerius and Cecilia
Figure 51. The Blessed Trinity
Figure 52. Baptism of Christ
Figure 53. Baptism of Christ
Figure 54. Baptism of Christ
Figure 55. Baptism of Christ
Figure 56. The Annunciation
Figure 57. The Annunciation
Figure 58. The Annunciation
Figure 59. Hail, Full of Grace
Figure 60. The Marriage of the Blessed Virgin
Figure 61. Saint Teresa
Figure 62. The Holy Ghost in Confirmation
Figure 63. The Gifts Represented by Doves
Figure 64. The Eucharistic Dove
Figure 65. The Gifts Represented by Angelets
Figure 66. An Italian Trinity
Figure 67. The Holy Ghost Imaged in Human Form
Figure 68. The Holy Trinity Depicted as Men-Angels

Figure 69. The Crowning of the Blessed Virgin
Figure 70. The Coronation of the Blessed Virgin
Figure 71. The Day of Pentecost
Figure 72. The Day of Pentecost
Figure 73. The Day of Pentecost
Figure 74. The Day of Pentecost
Figure 75. The Day of Pentecost
Figure 76. The Day of Pentecost
Figure 77. The Day of Pentecost
Figure 78. The Day of Pentecost
Figure 79. The Day of Pentecost
Figure 80. The Day of Pentecost
Figure 81. The Day of Pentecost
Figure 82. The Day of Pentecost
Figure 83. The Day of Pentecost
Figure 84. The Day of Pentecost
Figure 85. The Royal Psalmist
Figure 86. The Crowning of St. Cecilia
Figure 87. The Coming of the Holy Ghost
Figure 88. The Outpouring of the Holy Ghost
Figure 89. Holy Ghost Church, St. Pol Sur Ternoise
Figure 90. Main Aisle, Holy Ghost Church, Florence
Figure 91. Main Aisle, Holy Ghost Church, Munich
Figure 92. Holy Spirit Church, Atlantic City
Figure 93. Holy Ghost Church of St. Gabriel, Moedling, Austria
Figure 94. Chapel of the Holy Ghost and the Seven Gifts, Cornwells Heights, Penna.
Figure 95. The Holy Ghost Flower
Figure 96. A Medieval Chart
Figure 97. The Baptism of Clovis and His Army
Figure 98. Oil, The Sacrament of the Holy Ghost
Figure 99. Receiving the Power of the Holy Ghost



Glories of the Holy Ghost

CHAPTER I

Introduction

GLORY is that something that elevates man to the splendor-heights of humanity, from which as from a pedestal he dominates, shines, and attracts admiration. It is more than ordinary distinction, which may result from rank and station; it is more than fame, which at its best is but the applause of numbers; it is a combination of praise and distinction; it is honor in the superlative degree and imparts to its subjects a touch of the superhuman. St. Thomas, following the doctrine of the ancients, defines glory as fame accompanied by praise. (Suma I, II, q. 2, a. 3.)

So understood, glory supposes in its subject certain superior traits and qualities. These endowments are not of an essential but of an accidental character, and constitute what theologians term the objective intrinsic glory of their possessor.

Thus the marvelous talent of Shakespeare to fathom and explore human nature, and his peerless dramatic power to convert his studies into breathing, red-blooded characters, constituted his objective intrinsic glory.

A man may be celebrated not only for his qualities or inner excellence but also for the works which he produces. These works or achievements constitute his objective intrinsic glory. Thus—to keep the same example—Shakespeare's fourteen comedies, twelve trag-

edies, and ten chronicle plays form his objective extrinsic glory.

Without becoming vainglorious, a man may entertain within his mind a certain admiration for his personal gifts and endowments. Of course this judgment must be founded on truth, justice, and order. This consciousness of superiority would constitute his formal intrinsic glory. We can imagine Shakespeare dwelling complacently on his dramatic genius, when in the evening of life, as fruits thereof, he enjoyed both fame and wealth.

When excellence is recognized and praised by others, we have formal extrinsic glory. It is not necessary that this tribute be lavished by many, it suffices that there be some admirers provided their judgment be sound and prudent. (St. Thomas, II, II, q. 132, a. 1.) Shakespeare's formal extrinsic glory consists in this, that as an exceptional favorite of the Muses his productions are the wonder of the stage, the delight of mankind, and the crowning glory of English literature.

Let us now apply these data to God. The objective intrinsic glory of God is in His infinite being and attributes. In Him glory is identical with essence. And His objective extrinsic glory is mirrored in His creatures. Each of them in some way reflects something of His divine perfections. "The heavens show forth the glory of God and the firmament declareth the work of His hands" (Psalm XVIII, 1).

His formal intrinsic glory reposes in the perfect knowledge He has of Himself. He comprehends the boundless ocean of His being and the infinity of His power, wisdom, and goodness. His formal extrinsic glory consists in the praise, love, and service which men

and angels render Him on account of His infinite perfections. To glorify Him is the end of their creation. "The Lord hath made all things for Himself" (Prov. XVI, 4).

What has been said of the Godhead in general is applicable to the Divine Spirit in particular. Of the twenty-five chapters that follow, the first six deal with topics that bear on the objective glory of the Divine Spirit. This was deemed necessary to bring into relief His divine Personality. The remaining nineteen chapters embrace subjects that bear on His formal extrinsic glory, and show in concrete how in times past souls devoted to Him have expressed their devotion. This is why we entitled our work "Glories of the Holy Ghost." These chapters are pages, as it were, of the History of the Holy Ghost adown the ages, not primarily along theological and mystical lines, a viewpoint amply covered by eminent theologians and spiritual writers, but along the less known and less explored side of poetry, music, painting, architecture, and allied arts, as well as in other domains of religious, social, and civic endeavor.

The data collected in these vast and varied territories we have woven into a garland that we now deposit affectionately at the altar of the Most Holy Paraclete. By bringing these facts into bolder relief as evidence of the devotion cherished by our forebears of the faith, may they prove an incentive to our generation in its turn to study and worship the same Holy Spirit with increasing love and zeal and so promote His formal extrinsic glory.

CHAPTER II

The Person of the Holy Ghost

ACCORDING to estimates based on information collected by the Census Bureau, barely forty percent of our continental population professed some form of religion in 1906.[1] Over sixty per cent (60.9, to be exact) did not belong to any church. Of the 39.1 per cent that did, 24.1 registered as Protestants; 14.3 as Roman Catholics; and .7 as other persuasions. The Protestant contingency represented 186 different denominations, families, and independent organizations. Some of their quota, such as the Unitarians, the Swedenborgians, the Theosophical Society, and others, are not orthodox on the mystery of the Most Blessed Trinity. In fact, some of them are not Christians at all. Add to this number (which easily represented more than six per cent of all the Protestants) the Hebrews and the fraction termed "other persuasions," and beyond a doubt not more than

[1] "Of the total estimated population (84,246,252) of continental United States in 1906, 39.1 per cent, or not quite two fifths, were reported as church members. The rest were not church members. This term "not church members" represents the difference between the number reported as communicants or members, and the total population: it embraces, therefore, children too young to become church members as well as that portion of the population which is eligible to church membership, although not affiliated with any religious denominations." (Special Reports Religious Bodies: 1906, published in 1910 by the Bureau of the Census, Part 1, pp. 58-59.)



FIG. 1. — THE ADORATION OF THE BLESSED TRINITY. Albrecht Dürer.

Original in the Royal Gallery of Munich.

one third of all our churchgoers in 1906 believed in the Father, the Son, and the Holy Ghost.[2]

Since religious conditions have not changed substantially during the past decade, it is safe to assert that even now two thirds of the people of the United States proper do not believe in the Person of the Holy Ghost. This appalling fact should stir up every Christian mightily to do all in his power to make "the unknown God" more known and loved.[3]

The Catholic doctrine on the Divine Spirit is summarized in the following article of the Nicene-Constantinopolitan Creed: "And we believe in the Holy Ghost, the Lord and Life-giver, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified; who spoke by the prophets." (Church Councils, Hefele, Vol. II, p. 350.)

"The explanation of this article," says the Catechism of the Council of Trent, "should begin with the meaning here attached to the words 'Holy Ghost': for as the appellation is equally true when applied to the Father and the Son (both are spirit, both holy) and also includes angels, and the souls of the just, care must be taken that

---

[2] This holds even if we contend—as contend we do—that the Catholic quota should be higher, because our children, though not listed as communicants, are in fact members of the Church.

[3] Speaking to a convict one day on religion, I asked him: "What is your idea of God the Father?" "He is a spirit," the man replied. "And of the Son?"—I continued. "He—He's the Saviour King." (He seemed very proud and sure of this.) "And of the Holy Ghost?"—I concluded. "The H-o-l-y G-h-o-s-t," he drawled out,—"The Holy Ghost"—I give it up, sir, He's too much of a parable for me." Just then another convict, who had been following our conversation, broke in: "The Holy Ghost—why, He's the Saint Catholics pray to when they lose something."

the faithful be not led into error by the ambiguity of the words. The pastor then will teach in this article that by the words 'Holy Ghost' is understood the Third Person of the Blessed Trinity: a sense in which they are used, sometimes in the Old and frequently in the New Testament. Nor should it be deemed a matter of surprise that a proper name is not given to the Third as to the First and Second Persons; the Second Person is designated by a proper name called Son, because His eternal birth from the Father is properly called generation. As, therefore, that birth is expressed by the word generation, so the Person emanating from that generation is properly called Son, and the Person from whom He emanates, Father. But as the production of the Third Person is characterized by no proper name, but is called Spiration and Procession, the Person produced is consequently characterized by no proper name. As, however, we are obliged to borrow from created objects the names given to God, and know no other created means of communicating nature and essence, we cannot discover a proper name to express the manner in which God communicates Himself entire, by the force of His love. Unable, therefore, to express the emanation of the Third Person by a proper name, we have recourse to the common name of Holy Ghost; a name, however, peculiarly appropriate to Him who infuses into us spiritual life; and without whose holy inspiration, we can do nothing meritorious of eternal life." (Catechism of the Council of Trent, Art. VIII.)

So much for the name of the Divine Spirit; let us now consider His Personality. God is a Spirit. He is a supremely pure act, devoid of all imperfections, of all

composition, of all potentiality. Existence is His essence. In Him essence and existence are identical. Nevertheless in that sublime Nature there are three interior subsisting divine relations, which constitute the Three Divine Persons. "And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one." (I John V, 7.) "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matth. XXVIII, 19.)

The Father, the Son, and the Holy Ghost are equally wise, holy, and powerful, and share in one and the same divine substance. They are co-equal in all respects, yet a certain order or rank obtains among Them. This order, let it be emphasized at once, in nowise implies any kind of imperfection or inferiority. In God there are no imperfections. He is the sum-total of all possible perfections. When we use the word order or rank in speaking of the Divine Persons, it is unlike the same term when used in speaking of creatures. The order which we have in mind is the order derived from the Divine Processions, and it excludes all inferiority or subordination. By procession as used here we understand the origin or production of one from another. (Cf. Vives, Theolog. Dogm. par. 1166.) Procession so understood and precised, may be either immanent or transient. Procession is said to be immanent when the end or term intended remains in the principle of the procession. Let us explain this by an example. Suppose an artist makes up his mind to paint a Madonna. He decides to paint her in a certain rôle, for instance, as the Mother of Jesus, the Queen of Heaven, or the

Refuge of Sinners. In his mind he elaborates his idea into a composition; he resolves on the figure, the drapery, the tone, the coloring, in a word, the Madonna image already exists in his mind. But it is still locked up there. It is a part of his artistic soul; it remains there. It is immanent.

In the second place, procession may be transient, that is, the term or end, instead of remaining closed up in the principle, as in the example just given, passes out, emerges from the source of its origin. Thus, suppose the artist, after he has perfected his idea or concept of the Madonna, transfers it to the canvas. Then what was immanent in his mind becomes emanant or transient. That is, it passes from the mind, which was its principle, to the canvas prepared to receive it. The more proficient and skilled the painter is, the more perfect and successful will be the concrete production of his mind-picture.

We now return to what we designate as immanent procession. Immanent procession may be perfect or imperfect. It is said to be perfect when the end or term subsists and shares in the same substance and essence as its principle. Procession of this kind excludes all change, all imperfection, all dependence, all difference of nature and inferiority. (Cf. St. Thomas, I, q. 27, a 1.) It is in this sense that we use the word procession when speaking of the Blessed Trinity. Namely, perfect immanent procession, which excludes all inferiority or subordination, because it shares in the same essence as the font from which it springs. We have no example of perfect immanent procession among creatures.



Fig. 2. — ST. BASIL, Greek Doctor of the Church, Dictating under the Inspiration of the Holy Ghost. By Francisco de Herrera, Spanish School, about 1656. Original in the Louvre, Paris.

Immanent procession, in the second place, may be imperfect. It is imperfect when the term or object produced by its principle does not subsist. Something is said to subsist when it has a continued independent existence. In imperfect immanent procession the subject depends on something else, does not exist of and by itself. For instance, when I think of a dove, there is born in my mind a real concept of such a bird, a mental form of it. Still no matter how real in the world of my thoughts that dove-concept may be, it is incapable of existing except in and by the faculties of my mind. In other words, it has a dependent existence only. It is in this precisely that imperfect immanation differs from that which is perfect. Perfect immanation enjoys personality distinct from that of its principle, although it does share in the same essence and substance as the principle from which it has its origin.

In the Blessed Trinity alone are to be found immanent perfect processions. These processions constitute the subsistent relations that are the divine Persons. They are two in number. The one takes place by way of generation and the other by way of breathing (spiration). The Father generates the Son by way of the intellect; and the Father along with the Son, as one source and principle, mutually breathe the Holy Ghost, by way of the will, which is the fount of love. For this reason the Holy Ghost is frequently called subsisting Love and Holiness. And to Him are attributed more particularly all works of Divine Love.[4]

[4] "God understands all things in one single, all-comprehensive act; there is no discursive or progressive knowledge in Him; likewise He wills all things by one and the same act, so that there is in Him, one perfect Word, one perfect Love." (St. Thomas, 1, q. 27, a. 5.)

The emanant processions embrace all creatures, which it has pleased the Creator to put into existence, and the actions necessary to sustain their being. From what has been said so far, the reader will readily understand that the Holy Ghost, although mentioned third and last in order, is nevertheless co-equal to the Father and the Son, and in no respect subordinate or inferior to Them.

If the Divine Spirit is really equal to the Father and to the Son, why is He said to be sent by the other two Divine Persons? To be sent by another implies submission and inferiority to him who sends. Now, we read in the Bible that the Holy Ghost is sent. How can He be sent and not be inferior in some way?

An explanation of this point is perfectly in place here, since we are trying to focus as much light as possible on the Person of the Holy Ghost. To begin, it is revealed, hence of faith, that not only the Third but the Second Person, also, is really sent. Of Our Lord we read: "But when the fulness of time was come, God sent His Son, made of a woman, made under the law; that He might redeem them who were under the law." (Gal. IV, 4-5.) And of the Holy Ghost we read: "And because you are sons, God hath sent the Spirit of His Son into your hearts." (Gal. IV, 6.) And Our Lord said: "But if I go, I will send Him (the Holy Ghost) to you." (John XVI, 7.)

An agent may be sent in three distinct ways. First, physically, as when a ball is thrown by a pitcher to the catcher. Second, morally, when by command, entreaty, or counsel, a person induces another to do or to omit something. Third, substantially, which arises from

origin. For instance, when the root and vine produce a bunch of grapes. Or when the bulb and stem of a lily produce a flower.

When there is question of being sent in the Blessed Trinity, it is always understood to be in the third sense, which, as we have said, is substantial and is based on the order of origin. But the order of origin in the Blessed Trinity excludes inferiority or subordination. The Third Person is said to be sent because he proceeds from the other Two as from one sole principle. From this we see that it does not derogate from the dignity and honor of the Holy Ghost to be sent, not any more than it does to be named Third in the Blessed Trinity.

The purpose or end for which the Son or the Holy Ghost is sent, is either to produce some external temporal effect, or to cause Them to be present somewhere in a new way. This new presence may be visible, as when the Holy Ghost appeared at the baptism of Christ, under the form of a dove, or invisible, as when He justifies a soul in the sacrament of penance.

When the mission is visible, the Son may be sent without the Holy Ghost, or the Holy Ghost without the Son. But when the mission is invisible, the two that proceed, namely the Son and the Holy Ghost, are both sent. And the Father in this case, though not sent, because He is the source from which the other two Persons proceed, being as theologians say, innascible, accompanies the Son and the Holy Ghost and communicates Himself to the soul. "If any one love Me, he will keep My word, and My Father will love him, and We will come to him and make Our abode with him." (John XIV. 23.)

We have briefly outlined the true idea of the Holy Ghost. Heretical notions concerning Him were first entertained by the Valentinians, founded in the year 140. They confused Him with a vagary which bore the name of Aeon. A similar error was propagated by the Egyptian serpent-worshipers. A little later, about 150, Montanus organized the Church of the Holy Ghost. This heresiarch was regarded by his followers as the incarnation of the Divine Spirit. In the third century the Sabellians professed a threefold manifestation, not in the essential being of God, but only in the relations He had established between Himself and the world and mankind. According to them the Holy Ghost was a mode of operation (Modalism) and not a Divine Person. Arius and Eunomius blasphemously declared Him to be a creature. Macedonius held that He was utterly unlike the Father and the Son, that He was their servant. This error was continued in the fourth and the fifth century by the Pneumatomachi (Combaters of the Spirit). From the sixth to the fifteenth century the Greeks disturbed the Church by their controversies over the procession of the Holy Ghost. The rupture they caused between the East and the West continues to this day. The followers of Wilhelmina of Bohemia in the thirteenth century declared her to be an incarnation of the Paraclete. In the sixteenth century the Socinians rejected the dogma of the Trinity and countenanced the error that the Holy Ghost was a simple energy. Unitarians, old and new, reject the Person of the Holy Ghost and defend the Godhead of the Father to be supreme and sole. The Swedenborgians by their so-called essential principles in God practically



FIG. 3. — ST. JEROME, Latin Doctor of the Church and Translator of the Vulgate. By Michael Pacher, about 1498 Original in Gallery of Augsburg.

deny the Holy Ghost. With strange inconsistency they nevertheless baptize "into the name of the Father, Son, and Holy Ghost" (Rays of Light from All Lands, p. 582). The Dukhobors of Canada (Russian spirit-wrestlers) do not believe in the Divine Spirit nor in the Gospels. The Pentecostal Church of the Nazarine organized 1908 at Pilot Point, Texas, claims the exercise of the charismata of the early Church. Finally, Rationalists of all shades and times reject the Doctrine of the Holy Ghost.

Against these errors the Church from the very beginning in synods and councils declared and defined the true doctrine; notably in the first council of Nice, 325, in the synods of Alexandria in 362, of Illiricum in 367, of Iconium in 377, and in the first council of Constantinople in 381. (Church Councils, Hefele, Vol. I, pp. 294-295; Vol. II, pp. 276-281; 348-351.) These professions of Catholic faith were repeated in 1245 at the second council of Lyons, and in 1439 at the council of Basel and Florence.[5]

[5] One of the main objects of the Basel-Ferrara-Florence Council was to re-unite the Latin and Greek Churches. About seven-hundred Greeks participated. From October 8, 1438 to July 6, 1439 the councilors were engaged in deliberations and discussions bearing on the Procession of the Holy Ghost. The Greeks opposed the term Filioque (and from the Son). The teaching of the Latins was stated by Giovanni di Ragusa as follows: "The Latin Church recognizes but *one*, principle, *one* cause of the Holy Ghost, namely the Father. It is from the Father that the Son holds His place in the Procession of the Holy Ghost. It is in this sense that the Holy Ghost proceeds from the Father, but He proceeds *also* from the Son." On June 3, Pope Eugene IV had the great consolation of convincing his schismatic children. Theoretically the Greeks accepted the Latin definition mainly on the initiative of Cardinal Bessarion and Isidore of Kiev. On July 6, 1439 the decree of reunion was published in the cathedral of Florence. Unhappily, subsequent opposition on the

What the Church defined, her doctors taught, explained, and defended. A passage attributed to Gregory, Bishop of Neo-Caesarea (died 270), reads: "There is one Holy Spirit, having His being of God and manifested (to mankind) through the Son, Image of the Son, Perfect (Image) of Perfect Son: Life, the cause of those who live: Holy Fountain, Holiness, the Bestower of Sanctification, in whom is manifested God the Father, who is over all and in all, and God the Son, who is through all." (Cf. Johnston, The Book of St. Basil on the Holy Ghost; Migne, Pat. Graec. X, col. 933).

During Holy Week, 348, Cyril of Jerusalem delivered two catechetical lectures on the Holy Ghost at the Basilica of the Holy Cross. (The Nicene and Post-Nicene Fathers, Vol. VII, Introd. pp. 44-45.)

While an exile in upper Egypt, St. Athanasius in 360 defended the Divinity of the Holy Ghost. He argued that since man is deified by the indwelling Spirit, that Spirit must be divine. (Athanasius, Epist. Prim. ad Serapionem, No. 24; Migne, Pat. Graeca, Tom. XXVI.)

About 374 St. Basil triumphantly vindicated the Catholic doctrine on the Holy Ghost against the Macedonians. His book, a treatise of twenty-four chapters, is remarkable for doctrine, force, and lucidity. (Basilius, De Spiritu Sancto, Migne, Pat. Graeca, Tom. XXXII; Transl. by Johnson, Oxford, 1892, XIX, 4-8.)

Another champion, St. Gregory Nazianzus, in 380 delivered an apologetic discourse at the Anastasia, Con-

---

part of the Greek clergy and people undid what had been laboriously accomplished, so that the reunion of the two Churches remains unattained to this day.

stantinople. "What, then," he exclaims, "the Holy Ghost, is He God? Certainly. And consubstantial? Most certainly, because indeed He is God." (Greg. Nazianz. Orat. XXXI, alias 37, Theologica V, de Spiritu Sancto. No. 9 et 10. Migne, Pat. Graeca, Tom. XXXVI, col. 139.)

Didymus the Blind, towards 370, composed a remarkable book on the Holy Spirit. Deprived of corporal sight, his soul overflowed with spiritual vision. His work was translated from the Greek into Latin by St. Jerome. Commenting on the case of Ananias and Saphira, he says: "He who lies to the Lord lies to the Holy Ghost. And he who lies to the Holy Ghost lies to God. Without doubt therefore the Holy Ghost is one with God." (Didymus Alex. De Spiritu Sancto, No. 18, Migne Pat. Graec. Tom. XXXIX, col. 1050.)

A few years later, St. Ambrose wrote on the Personality of the Holy Ghost: "The Holy Ghost must not be confounded with the Father and the Son," he says. "Though proceeding from Them, He is distinct from Them." (Ambrosius, De Spiritu Sancto, lib. I, cap. XI, No. 106.)

And St. Augustine emphasizing the co-equality of the Three Divine Persons declares "The Father, the Son, or the Holy Ghost, alone is as great as the Father, the Son, and the Holy Ghost." (August. de Trinitate, Lib. VII, No. 8.)

St. Epiphanius in the sixth century wrote: "United to the Father and the Son from all eternity and proceeding from Them, the Holy Ghost shares with Them one and the same Divine substance. He is the Spirit of God, the Spirit of glory, the Spirit of Jesus Christ, the

Spirit of the Father. To Him apply the words: 'For it is not you that speak, but the Spirit of your Father that speaketh in you.'" (Epiphanius adversus haereses, Lib. II, Tom. I, haer. 62. Contra Sabellianos, No. 4, Migne, Pat. Graec. Tom. XII, col. 1054.)

St. Anselm in the eleventh century writing on the Holy Ghost, makes the following comparison to show the Unity and Trinity of God. Let us suppose a spring, from it there flows a stream, which eventually takes the form of a lake. Let us call this body of water the Nile. Spring, stream, and lake, three distinct titles. The spring is not the stream or the lake; the lake is not the stream or the spring. The name Nile belongs to the three alike. There is but one Nile, whether we consider the fountain, the river, or the lake, because they share in one and the same waters. One name signifies three things and three names only one thing; three names which nevertheless are not synonyms. (Anselmus, De Fide Trin. and de Incar. Cap. VII, Migne, Pat. Lat. Tom. CLVIII, col. 280.)[6]

[6] Other authors that have written on the Holy Ghost are: Nicetas (+ c. 414); Theodulf (+ 821); St. Bonaventure (+ 1274); St. Thomas Aquinas (+ 1274); St. Bernardine of Sienna (+ 1444); and St. Denys the Carthusian. More recent works on this subject are: Celestial Fire, attributed to Richard White (XVII century); Ostern und Pfingsten, Hitzig, 1838; The Glories of Divine Grace, Dr. Scheeben, 1863; The Temporal Mission of the Holy Ghost, Card. Manning, 1865; Traité du Saint-Esprit, Msgr. Gaume, 1867; The Internal Mission of the Holy Ghost, Card. Manning, 1875; The Holy Ghost, Bishop Zardetti; Short Readings of the Holy Ghost, Fr. Faber; Ad Spiritum Sanctum Supplicationes, Card. Vives, O. S. F.C.; L'Esprit Saint, Dons et Symbols, Msgr. Landriot, 1879; the Cenacle, a Novena for Pentecost; Handbook of the Archconfraternity of the Holy Ghost, Fr. Rawes; De Inhabitatione Spiritus Sancti, Oberdoerffer, 1890; the Encyclical "Divinum illud munus," Leo XIII, May



FIG. 4. — POPE ST. GREGORY THE GREAT. Peter the Deacon, his secretary, says in his Life (Ch. XXVIII): "A Dove was repeatedly seen inspiring the Holy Pontiff."

CHAPTER III

The Holy Ghost in the Scriptures

ON reading attentively the Douay version of the Bible, the reader will find that the word **spirit** occurs 304 times in the forty-six books of the Old, and 372 times in the twenty-seven books of the New Testament. He will find also that the term is used in a variety of senses. Among others it stands for: (a) the actuating principle or disposition of man: "I will put a new spirit in their bowels" (Ezech. XII, 19). (b) For angels: "Who makest Thy angels spirits" (Psalm CIII, 4). (c) For special gifts intended either for personal sanctification or the edification of others: "Forasmuch as you are zealous of spirits, seek to abound unto the edifying of the Church" (I Cor. XIV, 12). (d) For prophetic vision: "With a great spirit he saw the things that are to

---

9, 1897; The Paraclete, Fr. M. Fiege, O. M. Cap., 1899; Die Gabe des Pfingstfestes, Fr. Meschler, S. J., 1900; The Gift of Pentecost, Translation of the latter; De L'Habitation du Saint-Esprit, R. P. Froget, 1900; Come, Holy Ghost, Fr. Lambing, 1900; L'Oeuvre du Saint-Esprit, Abbè de Bellevue, 1902; Le Saint-Esprit, Msgr. Dupanloup, 1904; Manual of Devotions in Honor of the Holy Ghost, Fr. John Mary, O. M. Cap., 1905; Suppliant of the Holy Ghost, Fr. Bridgett, C. SS. R.; The Fountain of Living Water, Fr. Lambing, 1907; The Spirit of the Lord and His Operations, by a Priest, O. F. M. C., 1914; Geist und Feuer, Msgr. Prohaszka, Translation by the Baroness Rosa Von den Wense, 1912; Le Saint-Esprit, Abbé Coulin; La Devotion au Saint-Esprit, R. P. Prevot; Le Saint-Esprit, La Comtesse Saints-Bris; The Abiding Presence of the Holy Ghost in the Soul, Rev. Bede Jarrett, O. P., 1918.

come" (Ecclus. XLVIII, 27). (e) For courage and vigor: "There remained no spirit in them" (Josue V, I). (f) For physical life: "And there is no spirit in them" [idols] (Jeremias X, 14). (g) For the Holy Ghost, the Third Person of the Adorable Trinity.

In the Old Testament the Holy Ghost is spoken of as the Spirit of God, distinct from the Person of Jehovah and the promised Messiah. He has the attributes of God and is the Font of life, holiness, and goodness. As a quickening principle, He puts life and order into helpless chaos: "The Spirit of God moved over the waters" (Genesis I, 2).

With His omnipresence, He fills the planet of man's earthly sojourn; He fills the vastly greater orbit of the universe; He fills the boundless realm of eternity: "The Spirit of the Lord hath filled the whole world: and that which containeth all things hath knowledge of the voice" (Wisdom I, 4—7). As a shoreless sky, serene and limitless, He stretches over and holds in His embrace all creatures animate and inanimate, angelic and human, all in some way the offspring of His love. He contains all things. No wish, no cry, no moan, no prayer escapes Him. He has knowledge of the voice. He hears. No matter how feebly the prayer-pulse strikes the viewless ether of His ubiquity, the antenna of His sleepless love catches it and quickly dispatches relief.

God imparted to our first parents a marvelous sense that enabled them to distinguish between right and wrong: "He created in them the science of the Spirit, He filled their hearts with wisdom, and showed them both good and evil" (Ecclus. XVII, 6). Unfor-

tunately, man did not preserve undimmed this initial effusion of the Divine Spirit. He clouded it with sin. Hence David, the type of repentant sinners, exclaims with anguish: "Cast me not away from Thy face and take not Thy Holy Spirit from me" (Psalm L, 13).

Wisdom is the greatest good to which man can aspire in this life. It does not desert him at the doorway of the grave. It clings to him forever. Now, Wisdom derives its excellence from the presence of the Holy Ghost: "He created her in the Holy Ghost and saw her and numbered her and measured her. And He poured her out upon all His works and upon all flesh according to His gifts, and hath given her to them that love Him" (Ecclus. I, 9-10). Only the virtuous share in wisdom: "For the Holy Spirit of discipline will flee from the deceitful. . . . and He shall not abide when iniquity cometh in" (Wisdom I, 5). In seven-fold unction the Spirit of Jehovah is to come upon the Messiah and His followers: "And the spirit of the Lord shall rest upon Him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and godliness. And He shall be filled with the spirit of the fear of the Lord" (Isaias XI, 2-3).

The descent of the Divine Spirit on the mystical body of Christ, that is, on the new race of the faithful, was clearly foretold, eight centuries before it occurred: "And it shall come to pass after this that I will pour out of My Spirit upon all flesh—" (Joel II, 28).

Without adducing additional texts and explanations, let us say that there is revealed in the Old Testament a Spirit as yet shy, as it were, of man's gaze, a Spirit ap-

pearing and disappearing like the flash of a rotating light-tower, a Spirit unquestionably divine, an active Spirit capable of imparting life and energy (Genesis I, 2), a Spirit of heavenly beauty, order, and harmony (Job XXVI, 13), a Spirit whose presence diffuses sentiments of religion and worship (Numbers XI, 25; XXVII, 18), a Spirit of superhuman power and prowess (Judges XIII, 25), a Spirit endowed with, and bestowing on others, the science of government (Deuter. XXXIV, 9), a Spirit that dispels ignorance and malice and replaces them by knowledge and virtue (II Esdras IX, 20), a Spirit calling souls and directing them in the higher life (Psalm L, 13-14), a Spirit not inferior to Jehovah or to the Messiah, but in all things Their equal (Isaias XLVIII, 16), a Spirit singularly devoted to the lowly and in sympathy with the suffering (Ezechiel XXXVI, 26), a Spirit, sweet, unctuous, and productive of compunction for sin (Zacharias XII, 10), a Spirit that controls life in the natural and supernatural order (Job XXXIII, 4), a Spirit essentially just and holy and irreconcilable with sin (Wisdom I, 5), a Spirit from whose bosom flows true and everlasting wisdom (Eccl. I, 9), a Spirit seemingly holding Himself in reserve for some unthinkable future manifestation, the extent and significance of which no mortal could divine, much less comprehend or gauge.

Such is the Spirit of God, the Holy Spirit, as He appears sketched on the pages of the Old Testament. True, it is only a sketch, a delineation, **perhaps a clear revelation,** albeit made up of inklings, allusions, innuendos, and adumbrations—a play of preludes soft and low to usher in the thundering orchestration of



Fig. 5. — "AND THE SPIRIT OF GOD MOVED OVER THE WATERS. And God Said: Be Light Made. And Light Was Made." By G. Doré.

some immortal oratorio—glimmerings of twilight heralding the king of day.[1]

In the preface to his book (Der Heilige Geist in der göttlichen Schrift, Constanz in Baden, 1899) Monsignor Johann Martin Schleyer states that after having repeatedly read and studied the Holy Bible, he found not less than 357 passages that refer to the Divine Spirit. Of course most of these passages are in the New Testament.

Instead of enumerating after the manner of a Bible concordance all the New Testament texts that refer to the Third Person, we shall restrict ourselves to six select groups of quotations that prove:

I) That the Holy Ghost is numbered with the Father and the Son.

II) That with Them He planned and accomplished the mystery of the Incarnation.

III) That He is the Administrator of the New Covenant.

IV) That to Him is appropriated the work of sanctifying souls.

V) That His perfections are unmistakably divine.

VI) That He inspired the Holy Scriptures.

I. The Holy Ghost is numbered with the Father and the Son. With Them He constitutes the Divinity.

[1] In a cleverly composed volume Judge McGloin, of New Orleans, defends by a multitude of proofs taken from the Old Testament principally and also from the Rabbinical commentaries upon it, the proposition that the ancient Hebrews knew of the dogma of the Holy Trinity and accepted it. (The Mystery of the Holy Trinity in Oldest Judaism. Frank McGloin, LL. D., 1916, John Jos. McVey, Phila.)

(b) "Now the generation of Christ was in this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matth. I, 18).

(c) "And Jesus being full of the Holy Ghost returned from the Jordan and was led by the Spirit into the desert" (Luke IV, 1).

(d) "But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you" (Matth. XII, 28).

(e) "Who is he that overcometh the world but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ, not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth" (I John V, 5-6).

(f) "You know the word which hath been published through all Judea—Jesus of Nazareth: how God anointed Him with the Holy Ghost, and with power, who went about doing good and healing all that were oppressed by the devil, for God was with Him" (Acts X, 37-38).

(g) "And if the Spirit of Him that raised up Jesus from the dead dwell in you; He that raised up Jesus from the dead shall quicken also your mortal bodies, because of His Spirit that dwelleth in you" (Romans VIII, 11).

III. The Church continues the work of Christ upon earth. Endowed with the spiritual powers and treasures of her Founder, the Church in a sense is the continuation of the Incarnation. The Holy Ghost abides



FIG. 6. — "BUT THE PARACLETE, THE HOLY GHOST, WHOM THE FATHER WILL SEND IN MY NAME, HE WILL TEACH YOU ALL THINGS."—From an old Breviary.

in her and assists her in discharging her mission successfully. He is the principle of her infallibility in faith and morals. As He directed the Saviour, so He now guides the Church. He administers the New Covenant for the perfecting of the saints, for the perpetuation of the ministry, and the upbuilding of the mystical body of Christ. Because wedded to Him, the source of life, truth, love, and justice, the Church is indestructible and indefectible.

(a) "And I will ask the Father, and He will give you another Paraclete, that He may abide with you forever. The Spirit of Truth, whom the world cannot receive because it seeth Him not, nor knoweth Him: but you shall know Him, because He shall abide with you, and shall be in you" (John XIV, 16-17).

(b) "But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (John XIV, 26).

(c) "And when the days of Pentecost were accomplished, they were all together in one place: and suddenly there was a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak" (Acts II, 1-4).

(d) "Then they laid their hands upon them, and they received the Holy Ghost. And when Simon saw that by the imposition of the hands of the Apostles the Holy Ghost was given, he offered them money, saying:

'give me also this power, that on whomsoever I shall lay my hands he may receive the Holy Ghost' " (Acts VIII, 17-19).

(e) "Now the Church had peace throughout all Judea and Galilee and Samaria: and was edified, walking in the fear of the Lord and was filled with the consolation of the Holy Ghost" (Acts IX, 31).

(f) "And as for you, let the unction (grace and wisdom from the Holy Ghost) which you have received from Him abide in you. And you have no need that any man teach you; but as His unction teacheth you all things, and is truth and is no lie" (I John II, 27).

(g) "Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops to rule the Church of God, which He hath purchased with His own blood" (Acts XX, 28).

IV. To the Holy Ghost is appropriated the office of Sanctificator. He added to the natural perfection of our first parents, a supernatural gift by which they were constituted in grace. Though they lost this gift, called original justice, He did not abandon them, but continued to assist them and their posterity, in view of their redemption. The merits of Christ, He now applies to souls chiefly by the sacraments. By these wonderful instruments He imparts to souls an inner quality of sanctity and righteousness, that transforms sons of wrath into children of God.

(a) "Jesus answered: 'Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That

which is born of the flesh is flesh: and that which is born of the Spirit is spirit" (John III, 5-6).

(b) "Not by the works of justice which we have done, but according to His mercy He saved us, by the laver of regeneration and renovation of the Holy Ghost, whom He hath poured forth upon us abundantly, through Jesus Christ our Saviour" (Titus III, 5-6).

(c) "As the Father hath sent Me, I also send you. When He had said this, He breathed on them: and said to them: 'Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John XX, 22-23).

(d) "We glory also in tribulations, knowing that tribulation worketh patience: And patience trial; and trial hope; and hope confoundeth not, because the charity of God is poured forth in our hearts by the Holy Ghost, who is given us" (Romans V, 3-5).

(e) "Now there are diversities of graces, but the same Spirit;—and the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another the word of knowledge, according to the same Spirit. To another faith in the same Spirit; to another, the grace of healing in one Spirit. To another, the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another interpretation of speeches. But all these things one and the same Spirit worketh, dividing to everyone according as He will" (I Cor. XII, 4-11).

(f) "But this is that which was spoken of by the Prophet Joel: And it shall come to pass, in the last days (saith the Lord) I will pour out of My Spirit upon all

flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon My servants indeed and upon My housemaids will I pour out in those days of My Spirit, and they shall prophesy" (Acts II, 16-18).

(g) "While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. And the faithful of the circumcision who came with Peter were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues and magnifying God. And Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ" (Acts X, 44-48).

V. The perfections attributed to the Holy Ghost are unmistakably divine. We attribute to God certain properties or perfections. Some of these perfections are absolute, that is they belong to God considered as the Supreme Being; others are relative, that is they belong to Him considered as our Creator. Now, the perfections attributed by the Scriptures to the Holy Ghost belong to both these classes. Therefore His perfections are divine and He must be divine.

(a) "But to us God hath revealed them by His Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God, no man knoweth, but the



FIG. 7. — "GOING THEREFORE, TEACH YE ALL NATIONS: Baptizing Them in the Name of the Father, and of the Son, and of the Holy Ghost." B. Kühlen, München-Gladbach.

Spirit of God. Now we have received not the spirit of this world, but the Spirit that is of God; that we may know the things that are given us from God" (I Cor. II, 10-12).

(b) "Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are" (I Cor. III, 16-17).

(c) "Wherefore I give you to understand that no man speaking by the Spirit of God, saith anathema to Jesus. And no man can say the Lord Jesus but by the Holy Ghost" (I Cor. XII, 3).

(d) "And as they were ministering to the Lord and fasting, the Holy Ghost said to them: Separate Me Saul and Barnabas for the work whereunto I have taken them" (Acts XIII, 2).

(e) "But the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come" (Matth. XII, 31-32).

(f) "To whom it was revealed, that not to themselves, but to you they ministered those things which are now declared to you by them that have preached the gospel to you, the Holy Ghost being sent down from heaven, on whom the angels desire to look" (I Peter I, 12).

(g) "Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty. But we all beholding the glory of the Lord with open face, are trans-

formed into the same image, from glory to glory, as by the Spirit of the Lord" (II Corinth. III, 17-18).

VI. The truths which have come down to us from God are called Revelation. Some of these truths are found in Tradition, and others are contained in Holy Writ, which was composed under the inspiration of the Divine Spirit. This is why Scriptural inerrancy is ascribed to the Third Person. The writers were the instrument, He the principal and responsible Cause of what was conveyed.

(a) "Understanding this first, that no prophecy of Scripture is made by private interpretation. For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost" (II Peter I, 20-21).

(b) "Continue thou in those things which thou hast learned, and which have been committed to thee, knowing of whom thou hast learned them. And because from thy infancy thou hast known the Holy Scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus. All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work" (II Tim. III, 14-17).

(c) "As you reading, may understand my knowledge in the mystery of Christ, which in other generations was not known to the sons of men, as it is now revealed to his holy apostles and prophets in the Spirit; That the Gentiles should be fellow heirs, and of the same body, and co-partners of His promise in Christ Jesus by the gospel" (Ephes. III, 4-7).

(d) "And Zachary his father was filled with the Holy Ghost: and he prophesied, saying: 'Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people.'" (Luke I, 67-68).

(e) "And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice and said: 'Blessed art thou among women'" (Luke I, 41-42).

(f) "Men, brethren, the Scripture must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David concerning Judas" (Acts I, 16).

(g) "And the Scripture (the Holy Ghost) foreseeing that God justifieth the Gentiles by faith, told unto Abraham before: in thee shall all nations be blessed" (Galatians III, 8).



CHAPTER IV

His Nature Shared by Sanctifying Grace

LOVE is a mystery. In God, love is benevolent, but in man, generally speaking, it is selfish. In God, it is effective, but in man, affective. Man loves because he presupposes some good—real or imaginary—in the thing loved. God loves His creatures to make them good. His paternal love makes them good in the natural order. His love of predilection makes them good in the order of grace.

What is grace? In what does this supernatural gift consist? How does it change children of wrath into children of love? Perhaps it is easier to answer these questions by a description than by a definition. To say that grace is a supernatural gift which God freely bestows on us, through the merits of Jesus Christ for our salvation, does not shed much light on the nature of this heavenly favor.

The Holy Ghost speaks of it in Scripture as:

1. A fountain of water. Conversing with the Samaritan woman, Our Lord said: "Whosoever drinketh of this water shall thirst again: but he that shall drink of the water that I will give him, shall not thirst forever. But the water that I will give him, shall become in him a fountain of water springing up into life everlasting" (John IV, 13-14). Grace is to the soul what a fountain is to the soil; it refreshes it and makes it productive.



FIG. 8. — THE HOLY GHOST, THE COMPANION AND GUIDE OF THE SOUL. Adolf Frei, Philadelphia.

2. A new life. St. Paul taking the death and resurrection of Our Lord as a figure to show forth the change that baptism produces in man, says: "Know you not that all we, who are baptized in Christ Jesus, are baptized in his death? For we are buried together with him by baptism into death: that as Christ is risen from the dead by the glory of the Father so we also may walk in newness of life" (Romans VI, 3-4). The same thought finds expression in his Epistle to the Ephesians: "And be renewed in the spirit of your mind. And put on the new man, who according to God is created in justice and holiness of truth" (Ephes. IV, 23-24). The body receives its form, energy, and life from the soul. The soul in turn receives a higher form of power, beauty, and vitality from grace.

3. A gratuitous, or free, renovation. "Not by the works of justice which we have done, but according to His mercy He saved us, by the laver of regeneration and renovation of the Holy Ghost" (Titus III, 5). And "I am come that they may have life and may have it more abundantly" (John X, 10). The Spirit of God in the beginning quickened primal creation into life and order. By Him man was made a living soul. By Him in baptism man receives the supernatural life unto the likeness of God. By Him this likeness is intensified in the saint and restored when lost to the sinner.

4. A re-birth to a higher and better life. Our Lord said to Nicodemus: "Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit" (John III, 5-6). This change com-

pared to a second birth raises the natural man to a higher plane and enables him to labor for the unseen world of eternity.

"A fountain of water springing up into life everlasting," "newness of life," "renovation," and "born again" are metaphorical expressions. They are substituted to express a new state of existence. In what does this supervening life consist? What does it add to the previous life? What power or dignity does it confer on man? Let Saint Peter answer this inquiry. Speaking of the fruits of the Redemption, he says: "By whom (Christ) He (the Father) hath given us most great and precious promises that by these you may be made **partakers of the divine nature"** (II Peter I, 4).

How can man partake of that which is indivisible? How can he share in the nature of God? Certainly not by becoming a part of God, or by assimilating of His essence. Not in this way. How then? Theologians say by receiving a form of perfection which is modeled on some divine perfection. We know that creatures as such share the divine goodness not as a part of the essence of God, but because they are constituted in being similar to the divine goodness. Sanctifying grace, therefore, makes man partake of the divine nature by some created imitative process.

But do not all creatures in some degree imitate the nature of the Creator? Do they not reflect traces of divine handicraft? Is not this world of ours—the universe, in fact—but a wonderful mosaic of imitations and reproductions to show forth the glory of the Maker? Or, in what is the soul-life of an unregenerated man less a mirror of God's life than that of one who is justified

and in the possession of grace? Let us see. St. Peter says we are made partakers of the **divine nature.**

What do we understand by **nature?** Philosophy holds that the essence of a thing is all that by which a thing is what it is. It is all that without which a thing can neither exist nor be conceived as existing. For example, what is the essence of man? What constitutes man? An organized body and a rational soul. This is why man is defined as a rational animal.

Now, the essence of a thing when considered as active, that is as the agent that either does or suffers something, or is empowered to do or suffer something, we call nature. The nature of a thing is its essence, viewed as operating or having the power to operate. In a word, nature is the principle of operations.

To say that by grace we share in the divine nature, is equivalent to affirming that we are enabled to perform divine acts, that we can operate in a way that is proper to God. This privilege is not shared by the unregenerated. But to be precise. What divine acts can the children of God perform? Can they call creatures into existence? Can they maintain them in existence? No, they can neither create nor conserve.

The power to create and maintain in existence is a divine operation, but it does not constitute the essence of God. To create is a free and contingent act and not a necessity on the part of the Creator. God is God independent of the fact that He created.

Once more, what is this act, this operation which is eternal and necessary, without which God would cease to be, and in which grace enables us to share in a created, imitative way? It is this: From all eternity God

knows and loves Himself. The Son and the Holy Ghost are the substantial and subsisting terms of these two operations that are special to God.

Of course, to know and to love God in some way is not exclusively the operation of God. By the proper use of his reason man can know and consequently in some degree love his Maker and the divine perfections. But God does not know and love Himself in this way, a way that implies abstraction and reasoning. His act is direct. He knows and loves Himself spontaneously such as He is.

By studying the productions of an artist we can arrive at some knowledge of the man, but this would be very imperfect compared with the knowledge that comes from personal and intimate relationship. In the same way, to contemplate God in His works, and to see Him directly as He is, are two operations entirely different.

No creature by its natural faculties can see God such as He is. Because an object known is in the knowing subject according to the latter's nature. God's being infinite surpasses all created faculties. Therefore man can apprehend Him only imperfectly. To see Him as He is requires intuitive vision, an act characteristic of the divine nature. We partake of the divine nature, by knowing and loving God such as He knows and loves Himself. Our operation is not identical with the operation of the divine essence, but somewhat similar to it. Our natural faculties are deified by grace to enable us to perform acts co-natural with those of the Divinity. "I have said: You are gods and all of you the sons of the Most High" (Psalm LXXXI, 6).



Fig. 9. — OUR LADY, SPOUSE OF THE HOLY GHOST. B. Kühlen, München-Gladbach.

This explanation is sustained by revelation as recorded in Holy Writ. St. Paul, for instance, calls "the grace of God, life everlasting" (Rom. VI, 23). But life everlasting consists in knowing and loving God as He knows and loves Himself. "We see now through a glass in a dark manner, but then face to face" (I Cor. XIII, 12). Therefore sanctifying grace enables us to begin to know and love Him as He is.

If this foretaste and this attachment more or less intense, is nevertheless very imperfect, we must remember that at present we are simply "little children," and that this "some beginning of His creature" must grow and develop into the perfect stature of the glorified saint. "Dearly beloved," says St. John, we are now the sons of God; and it hath not yet appeared what we shall be. We know that when He shall appear, we shall be like to Him: because we shall see Him as He is. And every one that hath this hope in him sanctifieth himself (by the same charity) as He (God) also is holy" (I John III, 2-3).

The sculptor, endowed with plastic genius, models the clay into a figure the form of which is the progeny of his brain; the musician bending over his instrument imparts to it of the liquid harmony that fills his soul; the orator, vibrating with emotion, electrifies his audience with the message aglow in his breast; and the painter, the high-priest of nature, depicts on canvas as on a mirror something of the beauty that thrilled his soul in its privileged visions and ecstasies.

These artistic communications of soul to soul are unquestionably glorious and magnificent, and fully merit the toll of praise they receive. Nevertheless they

are but feeble symbols of the communications which the Holy Ghost imparts to souls by sanctifying grace. He is the Sculptor that puts a divine form into the soul, deifies it, as the Fathers delighted to say; He is the Musician that charms and soothes the soul with celestial melody; He is the Champion that drives out fear and inspires confidence; He is the Artist that embellishes the soul with heavenly beauty. By grace He makes us share in His nature and gives Himself to us. This sweet and consoling truth is clearly declared by St. Paul when he says: "the charity of God is poured forth in our hearts by the Holy Ghost who is given to us" (Romans V, 5).

Sanctifying grace was merited for us by the Redeemer and is applied to our souls by the Holy Ghost. It is the cause of our justification and the prerequisite of the divine indwelling. It is accompanied by a supernatural retinue that consists of the theological virtues of faith, hope, and charity, and the moral virtues of prudence, justice, fortitude, and temperance, and the seven Gifts of the Holy Ghost.



CHAPTER V

The Divine Indwelling

ACCOMPANIED by sanctifying grace and a retinue of celestial gifts, the Triune God takes up His abode in the living temple of the justified soul. This is the mystery of the divine indwelling. In order to penetrate somewhat this sweet and comforting truth, we will first consider the ordinary or natural way in which God is present to all His creatures.

God is everywhere by His essence, power, and presence. The essence of God is being without origin or limit. "I am who am" (Exod. III, 14). God is being itself, eternal, self-existent, infinite, independent, without beginning, change, or end; He is the source from which all creatures derive their existence.

He is not in creatures as a part of their essence but as the first cause of their being. They share in His being by similitude, and in a graded scale, according as they are element, stone, plant, animal, man, or angel. He brought them into existence, He keeps them in existence. Were He to withdraw for an instant His sustaining hand, they would immediately fade away into nothing. "If Thou turnest away Thy face, they shall be troubled: Thou shalt take away their breath, and they shall fail and shall return to their dust. Thou shalt send forth Thy spirit, and they shall be created" (Psalm CIII, 29-30). Wheresoever there are creatures, God is present to them, and sustaining their existence. He is

everywhere by His power. The essence of God and the power of God are one and the same thing. We distinguish them in our minds in order to get a better idea of them. In reality they are identical. For God is a most pure act free from all composition and division. Wherever He acts, He is present. Not as a creature is present in space but virtually, as a spirit is where it acts. Fire is where it heats, and light where it shines, and sound where it vibrates. These phenomena help us to understand that the divine action does not separate itself from its source. As everything is subject to His empire, He is everywhere by His power.

God is everywhere by His presence. What we see and hear is in a sense present to us. When we mount in a tower, for instance, a greater area and more things come present to us. The higher we go, the more surface we cover. God sees, hears, and knows all things. All things are present to Him, and He is present to them. "Whither shall I go from the Spirit? or whither shall I flee from Thy face? If I ascend into heaven, Thou are there: if I descend into hell, Thou art present. If I take my wings early in the morning and dwell in the uttermost parts of the sea: even there also shall Thy hand lead me: and Thy right hand shall hold me" (Psalm CXXXVIII, 7-10).

Now, the Divine Spirit is God. Therefore He is everywhere by essence, power, and presence. "In Him we live and move and are" (Acts XVII, 28). But besides the ordinary ways, God is, moreover, in the souls of the just in a special manner by sanctifying grace.

"If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and



FIG. 10. — THE HOLY GHOST, THE SANCTIFIER AND BESTOWER OF GIFTS. Designed 1897 by Gustavus Petrus Hax.

will make Our abode with him" (John XIV, 23). And "the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things and bring all things to your mind, whatsoever I shall have said to you" (Ibid., verse 26).

The Blessed Trinity is not merely present to the souls of the just, but is united to them and dwells in them. Now, this indwelling is appropriated, as theologians say, to the Third Divine Person. Because we conceive Him to be subsisting love and holiness. It is He that sanctifies souls. "The charity of God is poured forth in our hearts by the Holy Ghost who is given to us" (Rom. V, 5). Moreover, Scripture attributes this abiding in souls especially to Him: "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. III, 16.) "Or know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God?" (I Cor. VII, 19.)

How does the Holy Ghost abide substantially and at the same time in a special way in the souls of the just? How is this indwelling explained? Different solutions are offered. We shall refer to only three of them.

According to Oberdoerffer, a theologian of Cologne, the divine indwelling consists in the unfolding, maintaining, and conserving of sanctifying grace. God is present to all things as the Author of nature. He conserves their existence and leads them to their natural end. In like manner, He is present in the just as the supernatural Author of grace. He abides in the grace-garnished soul, concurs with it in the production of

meritorious works, and so leads it to everlasting glory. (Oberdoerffer, De Inhab. Spiritus Sancti in Animabus Justorum, Cap. II, p. 33.)

Gaetan-Felix Verani, a theologian of Munich, offers another explanation. Given a loving parent and a dutiful son, the father is all care, attention, and solicitude for his child, and the son bears the father wrapt up in his heart and mind. In a sense the father lives more in the son than in his own self. His thoughts, affections, and preoccupations are constantly centered on the boy. This, the learned divine thought, was an image, very imperfect, of course, but fundamentally identical with the conduct of God towards His grace-begotten sons. He keeps them constantly in mind, and goes out to them, in countless mysterious ways, assisting and protecting them in a way that is over and above the ordinary providence with which He governs universal creation.

Barthelemy Froget, a French Dominican, has a solution based on the doctrine of Saint Thomas Aquinas. It is briefly this: God can be substantially present as agent, or efficient cause. In this way He is present to all things. Again, He can be substantially present by virtue of the hypostatic union, as in the case of the Word made flesh. He can also be present in the same way as the object of knowledge and of love. This third mode admits of two highly distinct degrees. He is physically and substantially present to the just on earth by sanctifying grace. And He is present in a most perfect way to the blessed in heaven. (St. Thos. I, q. 8, a. 3, ad 4.)

God is a Spirit. He is the most holy Spirit. Only sanctified spiritual faculties can lay hold of Him. Man's

will and understanding might be compared to a pair of spiritual hands. Strengthened and hallowed by faith and wisdom, the understanding takes hold of God. And God takes hold of it. By this union the soul begins to see, so to speak, in the light in which God sees. This is a beginning, a tentative inception of the glorious vision which in its completed and definite stage belongs to the elect in heaven.

The will sanctified by charity is the other hand by which man holds on to God. Now, the charity of the pilgrim on earth is of the same nature as that of the saint in heaven. The difference is in the degree. In heaven God reveals Himself to the blessed in a physical and actual way. They are united to Him in beatific love. They are confirmed in love. Not so on earth. To the just He is present by charity. But in a quasi-experimental way. They may lose His presence again. The tie may be broken. It is not final and irrevocable.

The vision and love imparted to the just in sanctifying grace might be called celestial vision and beatific love in the embryonic state. They are substantially the same thing. St. Thomas declares that God is in the just as the object of their knowledge and love, in such a way that they can by the operations of their understanding and will touch the divine substance and begin even on earth to taste the Sovereign Good.[1]

---

[1] Super istum modum autem communem est unus specialis, qui convenit naturae rationali, in qua Deus dicitur esse sicut cognitum in cognoscente, et amatum in amante. Et quia cognoscendo et amando creatura rationalis sua operatione attingit ad ipsum Deum, secundum istum specialem modum, Deus non solum dicitur esse in creatura rationali, sed etiam habitare in ea, sicut in templo suo. (St. Thos. I, Q. XLIII, a. 3.)

The just not only share in the divine nature but they enjoy its presence incipiently. This prodigy of grace asserts itself with the awakening of the mental powers of the baptized child; it grows and develops with the increase and progress of habitual grace; and it reaches its ultimate perfection in the union and oneness with the Eternal on the glory-gilded hills of heaven.[2]



[2] For a thorough discussion of this interesting question consult De L'Habitation du Saint-Esprit Dans Les Ames Justes, par R. P. Barthelemy Froget, 1910, Paris, Lethielleux.



FIG. 11. — THE COMING OF THE HOLY GHOST. By Rubens, Engraved by Paul Pontius in 1627.

CHAPTER VI

The Gifts, the Beatitudes, and the Fruits

AFTER the Assyrian battle-axes had finished their work, Israel, as seen by Isaias in prophetic vision, was reduced to the condition of a mutilated, hacked-up, and unsightly stump. This sad and truly pitiable condition softened Jehovah and moved Him to compassion. "And there shall come forth a shoot out of the stock of Jesse and a flower shall rise up out of his root: And the Spirit of the Lord shall rest upon Him: the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and godliness. And He shall be filled with the spirit of the fear of the Lord. (Isaias XI, 1-3.)

Bound up with this promise of a Saviour, of One who was to restore the human race, of which Israel was a type, we have a revelation of the Gifts of the Holy Ghost. They are bestowed on the Messiah in their plenitude, and through Him on His disciples. "Of his fulness we all have received." (John I, 16.)

The Hebrew text speaks of only six specific gifts (or spirits) but it mentions the gift of fear twice. This is by no means an idle repetition of the same thing. It is an instance of one term standing for two distinct ideas in turn. The word fear in Hebrew has the double meaning of fear and of reverence. In the case in point fear is repeated to show that it stands for fear and for

reverence. But reverence is identical with piety or godliness. Equivalently, therefore, seven gifts are recorded. Besides, the Septuagint, which Our Lord quoted six times for every time he cited the Hebrew once, likewise renders the repeated "spirit of fear" by the distinct terms of fear and of godliness.

The Church has defined nothing about the nature and the number of the gifts of the Holy Ghost, but she holds the traditional doctrine of seven Gifts as expounded by the Fathers notably by Ambrose, Jerome, Augustine, and Gregory the Great.

Some theologians identify the Gifts with sanctifying grace and the infused virtues. Others consider them as distinct supernatural qualities, added to the soul. According to this opinion, they are permanent supernatural qualities infused with grace to make the soul attentive to the voice of the Holy Ghost, and responsive to His inspirations, and ever devoted to God and to divine things.

They are dispositions that enable the soul to expect and to follow the movements imparted to it by the indwelling Spirit. "And their faces and their wings were stretched upward—whither the impulse of the Spirit was to go, thither they went." (Ezechiel I, 11-12.) The attitude of the mysterious creatures spoken of by the prophet symbolizes the attention and suppleness with which the soul is equipped by the Gifts to obey the impulse of the Holy Ghost.

The Gifts are not mere passive dispositions; they are wonderful centres of energy. They are infused in baptism, they grow with the growth of grace, they constitute the sacramental grace of confirmation, they re-

main as long as sanctifying grace remains. Their permanence depends on its continuance.

The Gifts abide in the intellectual and volitional powers of the soul, because intellect and will constitute the principle of man's actions. The inferior powers, —the memory, imagination, and sensibilities—are influenced by way of redundance. The Gifts elevate and perfect the natural faculties.

The intellect is perfected by wisdom, understanding, knowledge, and counsel; and the will, by fortitude, piety, and fear of the Lord. No two souls possess them in the same degree. And even in the same individual one gift may outshine the others. Like the pleiades all receive their light from the same source, but vary in brilliancy. From the point of view of intensity and effect, the Gifts can be divided into three classes. In some souls they help to perform the works of precept, in others, they aid to practice works of counsel and supererogation, in others again, they produce works eminently sublime and heroic.

The question naturally arises, how do the Gifts differ from the virtues? The natural or acquired virtues perfect the faculties of the soul in accordance with created reason under the guidance of prudence. The supernatural or infused virtues perfect the same faculties in accordance with created reason enlightened by supernatural prudence. The Gifts perfect the same faculties in accordance with uncreated Reason (God). The Gifts work in a distinctly superhuman way. The great distinction between the Gifts and the infused virtues lies in the way or manner of operating.

Another distinction is found in the standard by which both Gifts and virtues are measured. Infused virtues are measured by reason enlightened with faith and supernatural prudence. Whereas the Gifts are measured by the inspiration and wisdom of the Divine Spirit. This is why souls sometimes accomplish works that are not against, but far above, human reason, even reason illuminated by faith. To man such acts appear rash, but in the sight of God they are excellent, because they are conformable to His will, which is the highest law.

Let us now consider the specific function of each Gift. We begin with **Fear.** Man's earthly life is a probation. He has not yet reached the end of his creation. There is at least a possibility of his missing it. This is why the Holy Spirit exhorts him to work out his salvation in fear and trembling. But there is fear and fear. The fear urged in the service of God is not the fear of a menial or a slave, of one who dreads punishment, but of a son who dreads fearfully to displease his parent, so much and so deeply does he love him. This fear is based on a fine sense of dependence, of justice, and of gratitude. The Gift of Fear hallows and vitalizes this basic disposition of the inner man. It dissipates the natural tendency to regard God as an easy-going Master, and keeps fresh in man's mind the gravity of earning his salvation. "Fear the Lord thy God, and walk in His ways, and love Him and serve the Lord thy God with all thy heart and with all thy soul." (Deuter. X, 12.) Fear is the antidote for pride.

Piety. The spirit of Our Lord was essentially a spirit of piety. By piety the paternal character of God



Fig. 12. — "THEY WERE ALL FILLED WITH THE HOLY GHOST." By Fra Angelico. In Gall. Ant. Mod. Florence.

is brought into relief. By it His fatherhood is proclaimed. The love and worship of His Father is in constant evidence in Our Lord's devotional life. This disposition, which was the root of His filial affection, was also the basis of His love for mankind. The Gift of Piety, also known as Godliness, makes the soul resemble the soul of its Redeemer. It makes man regard God as his Father, and all men as his brethren. It enables him to copy and reproduce in some measure the charity of Christ. It mellows his character and converges his sympathies to what ever is divine or comes from a divine source. The Holy Ghost by the Gift of Piety enables man to copy his divine Model and so save his soul. For as we read in Scripture: "Godliness is profitable to all things, having promise of the life that now is, and of that which is to come." (I Tim. IV, 8.) Piety is the antidote for harshness.

Fortitude. To stiffen the natural power of endurance is the proper function of the virtue of fortitude. But the gift is independent of man's natural dispositions. It is a quickening and bracing energy infused into the will to keep the soul from yielding to danger and difficulties. The Gift of Fortitude consists more in the ability to bear up with, than the power to beat back, opposition, temptations, and difficulties. It imparts to man a strong conviction of his ultimate success. It enables him to fix his regard beyond the grave. Death is but an incident in the units that lead up to final and definite victory. The courage born of this gift in the martyrs was sublime. Sublimer still is the courage engendered in those who endure the piece-meal martyrdom of a life-long crucifixion. So irksome does duty

become ofttimes, so formidable is the charm of seduction, and so inconceivably weak is man's will, that unless backed and braced by the Gift of Fortitude, he can not hope to persevere to the end. Fortitude is the antidote for pusillanimity.

Counsel. This Gift enables the Christian to judge tactfully in hard and unforeseen things that are connected with salvation. It supplements the virtue of prudence, which, it will be recalled, regulates all other virtues. But natural and supernatural prudence do not cover all possible contingencies in questions of eternity. By Counsel the Holy Ghost teaches man how to solve these problems both for others and for himself. It is like a light and like an inspiration that shows him the means, the order, and the method to be followed to realize the will of God, in specific and individual cases. It does not reduce the inner life to a fixed code of principles, but it shows how difficult and perplexing questions that arise are to be solved practically. In the pursuit of perfection the soul is often at a loss to know which of two goods is the better and the one to be chosen. Counsel must solve the doubt. "Counsel," says the Holy Ghost, "shall keep thee, and prudence shall preserve thee." (Prov. II, 11). Counsel is the antidote for rashness.

Understanding. In the natural order, man seizes and assimilates truth by means of his reason or by intuition. The process of reason is slow and laborious. Step by step it penetrates deeper into the realm of the unknown. It is the ordinary way of acquiring information. Intuition sees things at a glance without conscious reasoning. It is the lot of the few that are en-

dowed with genius, or whom heaven favors in a special way. The Gift of Understanding is a supernatural light added to the mind illuminated by faith. It enables it to penetrate beneath the surface of what is revealed. It brings out sharp and clear the meaning with its relations and ramifications. It is a supernatural intuition. By it even children and the unlettered penetrate deep into the sublimest mysteries of God. They see into them, though they cannot explain them. It is like a revelation of Revelation. It is the Spirit's remedy for man's dullness.

Knowledge. The operation of our intellect in regard to something is twofold: First it perceives and then it judges. When these two operations concern supernatural things, or things of the natural order that in some way bear on salvation, two of the gifts come into action. The perceiving of the truth, the penetrating into its marrow, is, as we have just seen, the work of the Gift of Understanding. But to see, is not sufficient. Man must hold to what he sees and shape his actions in harmony with it. He must judge. He must decide with certitude what is necessary for salvation. The Gift of Knowledge enables him to do so correctly. "We have received—the Spirit that is of God, that we may know the things that are given us from God." (I Cor. II, 12.)

By this gift man knows with certitude what he is to believe and what he is to reject. This gift enables him to know God and to know creatures. It is the foundation of the science of the saints. It is the remedy against ignorance of the things we are bound to know.

Wisdom. This Gift is the fruit and consummation of the others. It is rooted in charity and directs the soul in its sublimest activities. Wisdom considers all things in their relation to God, the highest good. It judges of their value with unerring justice, because of a certain fitness that arises out of sharing in God's nature by charity. "He who is joined to the Lord is one spirit." (I Cor. VI, 17.) This gift develops in the soul a love and relish of what is true and just. It creates disgust and hatred for falsehood and sin. It makes the soul shine with the brightness of eternal light, it makes it reflect the majesty of God, it reproduces in it an image of His goodness. It aims at the highest good, by using the surest means and doing so not spasmodically but habitually. To do this requires powerfully developed habits of self-immolation and unselfishness. Wisdom is the remedy against foolishness. Let the prayer of Solomon be also the prayer of the Christian: "Send her out of Thy heaven and from the throne of Thy majesty, that she may be with me, and may labor with me, that I may know what is acceptable with Thee: for she knoweth and understandeth all things, and shall lead me soberly in my works and shall preserve me by her power." (Wisd. IX, 10-11.)

The Gifts in action become the **Beatitudes.** The Beatitudes are not habits, but acts of spiritual proficiency. The excellence of a Beatitude depends in part on the degree of grace that gave it birth. Some think that every act included under the special classes mentioned by Our Lord in His sermon on the Mount, in some way renders the doer blissful, at least in principle. Cardinal Manning, following the opinion of Denys the Carthu-

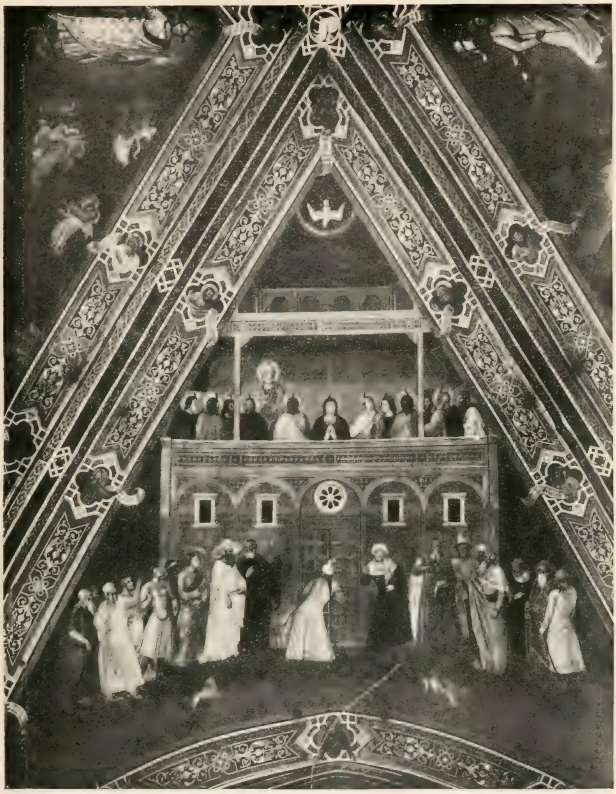


FIG. 13. — THE GIFT OF TONGUES. School of Giotto. Attributed to Andrea da Firenze. In Spanish Chapel, St. Maria Novella, Florence.

sian, says: "Now the Beatitudes are acts of a more excellent and heroic degree; and in the doing of them the soul is not only preparing itself for its eternal bliss, but it already has a foretaste of its future beatitude." (Internal Mission of the Holy Ghost, p. 432).

Close study of the Beatitudes reveals that the eighth is only a synopsis and confirmation of the other seven. (St. Thomas, I, II, q. 69, a. 3 ad 5.) St. Luke mentions only four (Chap. VI, 20-22), but they contain substantially the eight given by St. Matthew.

In His celebrated sermon on the Mount, the Saviour began by refuting in the first place a prevalent theory that happiness consisted in sense gratification. According to the Epicureans the stronger and the more complete the gratification of the senses, the more perfect the bliss. This error Our Lord met by the first Beatitude: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." (Matth. V, 3.)

The worldly-minded man delights in wealth, honor, and pleasure. "All that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life." (I John II, 16.) He delights in honors and in temporal goods. He pursues them and abandons himself to them. Once he has become engrossed in them, it is hard to detach himself from them in will and in spirit. It is only by heroic efforts that he becomes detached. When the detachment is complete, he obtains in return a title to possessions infinitely more valuable. "Theirs is the kingdom of heaven." The rewards promised to the other Beatitudes are expressed as something future. The reward of the first beatitude is an existing reality, expressed by the present indicative.

"Theirs **is** the kingdom of heaven." It has been adjudged to them. It is theirs, though as yet they do not occupy it. This beatitude springs from the Gift of Wisdom. Only the heavenly wise possess the kingdom of heaven.

If the worldling does not place his happiness in pursuing perishable goods and empty honors, he sometimes seeks it—a still greater error—in sensual satisfactions. He yields either to anger or to lust. To score the first of these follies, Christ teaches in the second beatitude: "Blessed are the meek: for they shall possess the land" (Matth. V, 4). To yield to the irascible instinct causes the loss of peace. But peace is the basis of happiness. Consequently there can be no real bliss when anger reigns. But he that conquers this weakness "shall possess the land." This may be understood of the affectionate regard that the people feel for such a one, or better still, of the eternal reward, under the figure of the land of promise. The cure for anger is furnished by the Gift of Fear.

Happiness sought in carnal pleasure makes man unhappy both in time and in eternity. The Gift of Knowledge shows the folly of such conduct. Enlightened by it the soul gathers courage to slay the old Adam with his concupiscence. By mortification corrupt nature must be subdued. "If you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh you shall live." (Rom. VIII, 13.) To those who overcome themselves, the Saviour says in the third beatitude: "Blessed are they that mourn: for they shall be comforted" (Matth. V, 5). The mourning spoken of here is to be understood figuratively of the feeling

of pain and sadness that naturally accompanies fasting, penance, and other works of mortification. For this momentary measure of suffering, the penitent is amply rewarded by the fruits of his generosity. For his soul will be comforted with peace and the assurance of God's friendship. He will, moreover, have acquired a stronger will to avoid sin and greater self-control. This beatitude is the effect of the Gift of Knowledge.

The faithful exercise of the infused virtues brings with it an increased desire to render every one his dues and to embrace all in the charity of common brotherhood. In their more developed stages these virtues take on a certain impetuosity, that resembles the natural craving for food and drink. They become a second nature, as it were. This is why the Master says in the fourth beatitude: "Blessed are they that hunger and thirst after justice: for they shall have their fill" (Matth. V, 6). The reward "they shall have their fill" may be understood of the happiness they feel in making others happy. "Say to the just man that it is well, for he shall eat of the fruit of his doings" (Isaias III, 10). The will of the just is braced and quickened by the Gift of Fortitude.

Once generosity has been acquired, not the claim but the need of his neighbor will move the Christian to come to his aid. In other words, habitual generosity develops spontaneous liberality. But this is a phase of compassion. And compassion and mercy are practically one and the same thing. To such as help the needy and indigent, without expectation of earthly return, the Lord promises the compassion of His Heavenly Father. "Blessed," says He, "are the merciful: for they

shall obtain mercy" (Matth. V, 7). The Gift of Counsel corresponds to the fifth beatitude.

The contemplative life brings with it a beginning of blessedness. In proportion as the soul becomes more purged of sin and passion, and grows in intensive love of God and His perfections, the sharper does its mental vision become. New horizons are disclosed and additional details of glory appear. As the contemplative grows in perfection, he approaches near to God, and his sense of bliss becomes greater. "Blessed are the clean of heart: for they shall see God" (Matth. V, 8). This beatitude depends greatly on the Gift of Understanding. With the aid of it, the soul ascends higher into the mountain of the Lord and grows in His knowledge and love.

Christ is the Prince of peace. He came to arrange peace between the Creator and the creature. He leaves peace to His disciples as a special legacy. "Peace I leave with you, My peace I give to you." Not only are His own to live in peace, but they must labor to establish peace where discord exists. "Blessed," says He in the seventh beatitude, "are the peacemakers: for they shall be called the children of God" (Matth. V, 9). This beatitude is the effect of the Gift of Piety. When the soul maintains childlike relations with God, and brotherly relations with its neighbor, the peace of God which surpasses all understanding, will unite it to God and to His creatures by a bond of happiness which the world cannot understand, because it does not love the Father.

We come to the Fruits of the Holy Ghost. The fruits are distinct from the beatitudes. The beatitudes are the Gifts in action. The fruits are the infused virtues in action.



FIG. 14. — BOATS ARE CHRISTENED IN HONOR OF THE HOLY GHOST. At St. Michael's, Azores. Note the banner with the Dove-emblem.

The essence of a fruit seems to consist in this that it is final as far as the present, and that it is capable of being enjoyed at least under ordinary conditions. Normally every act of virtue is followed by a sense of satisfaction, "the testimony of our conscience" (II Cor. I, 12). The virtues rest after producing their acts just like a tree does after maturing a crop.

The metaphorical name of fruit is especially applicable to those acts of virtue that can be performed with ease and pleasure. Saint Paul enumerates twelve fruits in his epistle to the Galatians. He says: "But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence and chastity" (Gal. V, 22-23).

This list is not exhaustive numerically; it does not include all fruits of the Holy Ghost, but it certainly is complete in the sense that it embraces on broad and general lines all possible fruits by enumerating those whose characteristics make them representative of all the others in some meaure.

By nature man is inclined to love what is good. The Creator so disposes his heart. That is why good is said to be the proper object of the will. When the soul is united to a good, it reposes in it. This constitutes love. The same process holds in the supernatural order. Once a soul is regenerated and justified, it reposes in its elevation, and affectionately unites itself to the Divine Spirit, the uncreated good that accompanies the created good of grace. "He that abideth in charity, abideth in God and God in him" (I John IV, 16). The delight that grows out of this reposeful union is what the Apostle calls the Fruit of Charity.

The possession of a good entitles the owner to its fruition. And fruition gives rise to joy. The soul of the Christian rejoices in the heavenly treasures with which God has enriched it. And thus is produced the Fruit of Joy.

But not until it possesses its good in perfect calm and security, can the soul abound in joy. All disturbing elements must be removed. There must be possession in peace. "The kingdom of God is—peace and joy in the Holy Ghost" (Rom. XIV, 17). This is why the Fruit of Peace is placed immediately after that of Joy.

The life of man on earth is a warfare. He must fight his way to the promised land. He must do so, however, without losing the peace of his soul. He must not become elated by success nor depressed by defeat. Self-control and moral balance, so exercised, bring forth the Fruit of Patience. "In your patience you shall possess your souls" (Luke XXI, 19).

Patience is often put to the test. The coveted good does not arrive in the manner and at the time expected. The conflict is prolonged. Endurance becomes long-suffering, which finally mellows into the Fruit of Longanimity. Charity, joy, peace, patience, and longanimity are indicative of a well ordered interior.

But the exterior must likewise be regulated. In his relations with others, man must display the influence of his indwelling Guide. He can do this in two ways: By benevolence, when he wishes his neighbor well, or by beneficence, when he shows him acts of kindness. When he confines himself to wishes, he at least shows kindly dispositions, from which is gathered the Fruit of

Benignity. "Put ye on therefore, as elect of God, holy and beloved, the bowels of—Benignity—" (Coloss. III, 12). "And be ye kind one to another " (Eph. V, 32).

Wishes are good, but deeds are better. When one generously bestows on his neighbor either spiritual or temporal goods, he practices liberality. He gives proof of his goodness. Because goodness is diffusive of itself. By metonymy the cause is taken for the effect. Instead of speaking of the Fruit of Generosity, Saint Paul enumerates in the next place the Fruit of Goodness. "The fruit of the light is in all goodness, and justice and truth" (Eph. V, 9).

In his conduct with others, man is bound by the law of God to abstain from injury and fraud. When his actions are in harmony with his belief, he practices the virtue of fidelity, which is a part of justice. Fidelity engenders confidence. And confidence is the basis of most social and commercial transactions. It facilitates and strengthens the relations of man with man. Fidelity to duty and to obligations develops a fruit which the English translator of the Bible designates by the term of Faith. Faith, as used in the enumeration of the Fruits, must not be confounded with the theological virtue of that name, for it is a moral quality and stands for the faithful and true.

In the relations with his fellow-beings, man is not always the active factor. Often he is passive. He may be wronged and imposed upon. If he endures these vexations and abstains from retaliation, if, not even in desire, he wishes to avenge himself, he is in very deed long-suffering. Out of the bitter root of long-suffering blossoms the Fruit of Mildness. "I therefore, a prisoner

of the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace" (Ephes. IV, 1-3).

By obeying the dictates of reason and the inspirations of the Holy Ghost, there is developed a moral power that gives the Christian empire over his interior and exterior. This heroic self-control produces a fruit, to name which we lack an adequate term. Saint Paul called it **egkrateia.** Saint Jerome used three distinct words to give its sense, when he translated the Greek Scripture into Latin. This is why the Vulgate gives twelve fruits whereas the original text has only ten. Our Douay version renders egkrateia by "modesty, continency, chastity."

The soul is incarnated in the body and the body is animated by the soul. They are intimatetly united. The soul is reflected in the body. When the faculties of the soul are under the control of the indwelling Spirit, the order that reigns reflects its splendor by surface qualities of the body. The speech, gestures, airs, carriage, in a word, the conduct of man testifies to his self-control. It envelops his person in a mysterious shell of modesty that both protects and charms. Speaking of this quality, the Apostle said: "Let your modesty be known to all men" (Phil. IV, 5).

The Creator has associated the sensation of pleasure with the performance of certain animal functions. In itself pleasure is a good, but on account of our moral weakness it may degenerate into evil. There is always an element of danger. This is why man is exhorted



FIG. 15. — MARY, THE SERAPHIC GUARDIAN OF THE CENACLE, RECEIVING HOLY COMMUNION. Courtesy of Benziger Bros., New York.

to curb and mortify the lusts of the flesh. This is accomplished by the virtue of temperance. Temperance is the bridle with which man curbs the carnal desires that war against the soul. When he denies himself satisfactions which he is free to enjoy, he is said to be continent. "Walk in the Spirit, and you shall not fulfill the lusts of the flesh" (Galat. V, 16).

When, seasoned by grace and self-denial, man abstains from all acts that are foul or in any way incompatible with his state of life, he practices chastity. Chastity is obligatory on all, single and wedded. It is a necessary virtue. A higher and more glorious degree of this virtue is voluntary chastity. By it a person consecrates his soul and body to God and renounces forever, in thought, word, and deed, all gratifications of the flesh. It is the most perfect holocaust which a mortal can offer to God. It is the greatest triumph of victorious grace. It is a masterpiece of spiritual husbandry, this stalk of Modesty, with its blossom of Continence, that yields the Fruit of Chastity. "Oh, how beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men. When it is present, they imitate it: and they desire it when it hath withdrawn itself, and it triumpheth crowned forever, winning the reward of undefiled conflicts" (Wisdom IV, 1-2).

CHAPTER VII

The First Christian Pentecost

THE origin of the Christian Feast of Pentecost is historically connected with the ancient Jewish feast of the same name. To understand the former, let us begin by examining the latter. The Law required the Israelites to keep with special solemnity the Passover, Pentecost, and the Feast of Tabernacles. "Three times in the year shall thy males appear before the Lord thy God in the place which he shall choose: in the feast of the unleavened bread, in the feast of weeks, and in the feast of tabernacles. No one shall appear with his hands empty before the Lord" (Deut. XVI, 16).[1]

The Feast of Weeks was called Pentecost because it was celebrated on the fiftieth day (Pentecostes) after the Passover. The day after the great Sabbath was the second day of the Passover. On that day the first sheaves of new grain were solemnly offered in the Temple. This ceremony marked the beginning of the harvest which lasted seven weeks and closed with a

[1] Every Israelite, freedman, and proselyte, twenty years old and over had to contribute a half shekel annually to the Temple. In commerce Greek and Roman money was used, but to pay this tax, the small Jewish silver shekel had to be used. Women, minors, and slaves were not bound but exhorted to contribute likewise.

thanksgiving celebration on Pentecost. (Cf. Leviticus XXIII, 10-11, 15-20; Deut. XVI, 9-10).[2]

In the time of Our Lord Pentecost was observed on the day after the Sabbath, the day that corresponds with our Sunday. But later on it was kept on the sixth of Siwan, regardless of the day of the week.

It was always a joyous event and brought great gatherings to Jerusalem, where in shops and stalls the Hebrew merchants temptingly displayed their fresh supplies of fruit, grains, and new wine, and tradesmen squatted in nooks and corners with their wares of wood, iron, and bronze, and barkers shouted from a thousand booths piled up with apparel, perfumes, and fineries. A motley multitude squeezed and jostled its way through the bazaar-like streets on these occasions.

For the women and those who could not assist at the celebration in the Temple, thanksgiving services were conducted in the four hundred and eighty odd synagogues scattered over the city. In the Temple the solemn services began at sunrise. Two loaves of fine flour leavened from grain grown on the donor's land were offered.[3] These oblations were symbolic offerings for the communities they represented. The bread was

[2] There was a controversy among the Jews as to the exact day on which Pentecost was to be observed. The majority, headed by the doctors, contended that Nisan 15, was the day from which to count. The minority, captained by the Sadducees, held that the count should start from the hebdomadal sabbath of the Paschal week. In the time of Josephus the offering of the first sheaves took place on the 16 Nisan.

[3] About seven quarts of new wheat flour were required for these loaves. They were not placed on the altar because they were leavened. (Friedlieb, Archaeologie der Leidensgeschichte, p. 50.)

leavened so as to figure the actual condition in which it ministered to man's sustenance. Two lambs formed a peace oblation. They, like the loaves, were only waved over the altar and then given to the priests. Besides these, there was a burnt offering of seven lambs, one bullock, and two rams, to supplement the meat and drink offering. (Cf. Leviticus XXIII, 15; Numbers XXVIII, 26.) Besides these sacrifices of the various communities, individuals made voluntary offerings according to their means.

Pentecost was, strictly speaking, the official thanksgiving celebration for the blessings of the harvest. But about the close of the Biblical times, a historical basis —the giving of the Law—never so much as hinted at in Scripture, was ascribed to it.

We are now prepared to study the origin of the Christian Feast of Pentecost. On this particular occasion religion, business, and curiosity had attracted a vast multitude to the capital. Inns and caravansaries were packed; the adjacent hills and valleys were occupied. The roads swarmed with people. Fully as many were present as had been seven weeks before for the Feast of the Passover. There were at least a quarter of a million, and possibly twice that number of persons in and around Jerusalem.[4]

---

[4] One author maintains that the year of the Crucifixion, consequently the time under consideration, nearly 3,000,000 people celebrated the Passover in the Holy City. (Cf. The Tragedy of Calvary, Meagher, p. 236.) About thirty years later, during the legateship of Cestius Gallus, 256,000 Paschal lambs were consumed. To celebrate the Pasch, a company of not less than ten nor more than twenty, not counting women and children, were required. At this rate at least 3,000,000 Jews celebrated the Passover at Jerusa-



Fig. 16. — THE PRESENT HOLY CENACLE, the Mosque Nabi David.

This multitude was made up of sixteen distinct types of Jews and proselytes and practically represented the whole civilized world. If with Athens as a center one had drawn a radius of five hundred miles to the east and then described the circle, one would have embraced within that area nearly all of the civilized nations in the days of Christ, notably the Parthians, Medes, Elamites, Mesopotamians, Greeks, Phrygians, Egyptians, Arabians, and Romans. Such was the audience, providentially assembled for the Pentecost drama, a drama even more spectacular than had been the still remembered tragedy of the last Passover.

Let us now turn to the little band of disciples. On having returned from Mount Olivet to the city, after the Master's Ascension, "they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude the brother of James. All these were persevering with one mind in prayer with the women, and Mary the mother of

---

lem at that period. (Josephus, Jud. Antiq. B. XVII, C. IX, No. 3.) This historian also narrates that at the Passover A. D. 66, 3,000,000 Jews appealed for redress to the same legate (Bel. Jud. B. II, C. 15, No. 6), and that 1,000,000 of his countrymen perished A. D. 70, the year of the destruction. (Op. Cit. B. VI, C. 9, No. 3.) It is true, critics do not accept these figures at face value. Tacitus, a Roman historian who was contemporaneous with the Jewish campaign, narrates that only 600,000 were slain. (Hist. Lib. V, 13.) And modern criticism holds that even this figure is excessive and reduces it to about 70,000. (New Test. History, Dr. Smith, p. 128.) Granting that this rather low estimate is nearer the truth, and taking it as a basis of conjecture, it still remains that over a quarter of a million of people attended the Harvest home celebration. The census of the Roman enrollments in Judea are too mutilated to be of any service in this case. (Mommsen, Res gestae divi Augusti.)

Jesus, and with his brethren,—the number of persons together was about one hundred and twenty," (Acts I, 13-15). This historic house, the Holy Cenacle, was located on Mount Sion, in the southwest of the city. From its terrace there was a good view of the Temple, about half a mile to the east on Moriah. The Upper-room was the rendezvous of the disciples. They did not remain closed up in it all the time, but, as we learn from St. Luke, frequently visited the Temple. (Cf. Luke XXIV, 53.)

The only injunction placed on them by the Master was not to depart from Jerusalem but wait for "the Promise of the Father." What was their idea of this "Promise," this "Paraclete," this "Comforter," they were awaiting? Excepting the Blessed Virgin, they evidently did not comprehend the exact meaning of these titles. Their minds were still too dull and earthly. Something was going to happen, of this they were convinced; so in prayerful expectation they waited for developments.

On the eve of the Jewish Pentecost, obedient to a divine impulse, all the brethren assembled in the Cenacle to keep vigil. The night was spent in prayer, reflection, and pious reading.[5] Selections from the Old

[5] In the Greek text the word *all,* in the clause "they were *all* together in one place" (Acts II, 1) is expressed by the terse intensive *ἅπαντες.* The same occurs in verse 4, "They were *all* filled with the Holy Ghost." Now, the intensive form of the adjective indicates the whole of something without any part missing. St. Luke does not use this form in Chapter I, verse 14, for instance. It is clear, therefore, that he wishes to emphasize the fact that the whole body of believers, and not simply some of them, the Apostles, for instance, were present at the Descent of the Holy Ghost.

Testament were read, explained, and meditated upon: the Canticle of Canticles in which Jehovah's love for His own is chanted; the Law, sweeter than honey on the lips of the spouse; the story of Ruth with its charming harvest settings, and as a reminder of the events on Sinai, when Jehovah descended in fire, the prayer of Habacuc was recited. How appropriate were the words: "God will come from the south, and the Holy One from Mount Pharan (that is, from the mountains of Arabia, Petraea, whose central peak is Sinai). His glory covered the heavens, and the earth is full of His praise. His brightness shall be as the light, horns (of light and strength) are in His hands." (Habac. III, 3-4.) No doubt the Lord's Prayer, too, figured in their devotions.[6]

At last dawn rent the robes of sable night, and morning changed the east into a rose-hued sky against which the graceful ridges of Hebron outlined themselves both sharp and clear. A blast of trumpets from the Temple tower announced sunrise, the signal for the feast-day ritual. The priests waved the loaves and victims towards the four points of the globe, also above and below, to acknowledge Jehovah's dominion over all things and to consecrate the harvest to Him. During these ceremonies the Levites chanted the great Hallel, and the worshipers mingled their prayers and voices with the harmony of the musicians.

[6] It was customary for the Masters of Israel to compose prayers for the disciples of their schools. We have an allusion to this in St. Luke: "one of His disciples said to Him: Lord, teach us to pray, as John also taught his disciples" (Luke XI, 1). In answer to this request Jesus taught them the "Our Father." (Luke XI, 2-4; Matth. VI, 9-13.)

Pending these events great tension prevails in the Cenacle; there they still wait, they still sigh, they still watch. Suddenly a sound from heaven, like a violent rushing of the wind, envelops the whole building and cloven tongues appear to them like fire and rest on their heads. Forthwith they feel themselves filled with heavenly power and begin to speak in other tongues as the Holy Spirit gives them utterance.

Three features of this mysterious event invite reverential study: the phenomena of sound and fire, addressed to the senses; the outpouring of the Spirit with grace, directed to the heart; and the special gifts or charismata, appealing to the understanding.

We begin with the first. "And suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting" (Acts II, 2). **Suddenly,** that is independent of their preparation and without any previous intimation as to the character of His coming; **there came a sound,** caused not by any actual disturbance of the air, as in the case of a storm or cyclone, but producing an impression like the effect of a tempest. Like the blast of a thundering corps of trumpets this sound heralded the Spirit's visible descent. To the angels that clustered round the Cenacle that instant, it recalled "the noise of the trumpet exceeding loud" (Exod. XIX, 16) of Sinai, when the Law was given fifteen centuries before; to the disciples it was both a signal and a reminder, a signal that the Paraclete was come upon them, and a reminder that soon they were to testify unto Jesus; to the vast concourse of Jews and strangers, it was a divine call to attend the proclamation of the New Covenant. **"And**

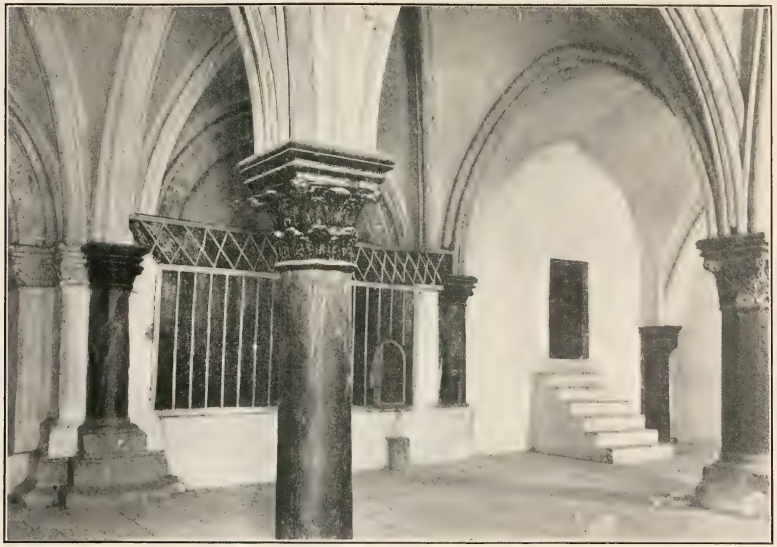


FIG. 17. — UPPER WEST HALL OF THE CENACLE, the Supper-room.

there appeared to them parted tongues as it were of fire and it sat upon every one of them." Some think a huge shell of fire dropped from the sky, bright as a meteor and eclipsing momentarily even the sun, and having thus attracted the attention of many, divided into flames and descended on the disciples. Others maintain that from the start the tongues were parted and fell like lambent flames on the devout assembly in the Upper-room.

These brilliant clusters were not real fire, but shone like fire, as did the flames of the burning bush from which God spoke to Moses, or the horn-like rays of glory that enkindled the brow of the Lawgiver on his return from the mount. Did they forthwith evanesce or did they endure some time? We do not know. We only know that they symbolized the presence of the Paraclete, the charity that was to distinguish the followers of Christ and the gift of tongues conferred on the heralds of the New Law.

The second great prodigy of Pentecost, the essential feature of the feast, was the outpouring of the Holy Ghost on the Church. This descent is not to be construed to mean that the Holy Ghost did not sanctify and indwell souls before. The Holy Spirit has been pursuing His universal office of Regenerator and Sanctifier ever since the Creation. Every soul born into this world is assisted by His light and grace. He gives to all help sufficient to attain their end. But distinct from this internal mission in the soul-world is the temporal mission by virtue of which He rules, directs, and preserves the one true and visible Church of Jesus Christ. This function He inaugurated on Pentecost.

What we have said of the activity of the Holy Ghost as Sanctifier of souls before the Incarnation of Our Lord is not contradicted by Scripture. We read, it is true, "Now this he said of the Spirit which they should receive, who believed in Him: for as yet the Spirit was not given, because Jesus was not yet glorified" (John VII, 39.) The Divine Spirit had indeed been given but as yet only in measure, whereas now He was bestowed in plenitude.

On coming on the Church as a body, He also came on each of its members, so that all the just received Him according to their capacity and preparation. This view is expressed in the life of St. Frances of Rome, and in the manifestations to Mary Agreda. "The house was enveloped in light and the divine fire was poured over all that holy gathering. The purest Lady was transformed and exalted in God: for she saw intuitively and clearly the Holy Ghost, and for a short time enjoyed the beatific vision of the Divinity. Of His gifts and divine influence she by herself received more than all the rest of the saints. The Apostles, as St. Luke says, were also replenished and filled with the Holy Ghost; for they received a wonderful increase of justifying grace of a most exalted degree. The twelve Apostles were confirmed in this sanctifying grace and were never to lose it. In all of them, according to each one's condition, were infused the habits of the Seven Gifts: Wisdom, Understanding, Knowledge, Piety, Counsel, Fortitude, and Fear. In all the rest of the disciples and the faithful who received the Holy Ghost in the Cenacle, the Most High wrought proportionately and re-

spectively the same effects, except that they were not confirmed in grace like the Apostles.

"Not less wonderful, although more hidden, were some contrary effects produced on that day by the Holy Ghost in Jerusalem. By the dreadful thunders and violent commotion of the atmosphere and the lightnings accompanying His advent, He disturbed and terrified the enemies of the Lord in that city, each one according to his own malice and perfidy. This chastisement was particularly evident in those who had actively concurred in procuring the death of Christ, and who had signalized themselves in their rabid fury against Him" (City of God—Ciudad de Dios—Manifested to Mary of Agreda. Translated from the Original Spanish by Fiscar Marison. Abridged Ed. 1913, pp. 248-251).

In the Life of St. Frances of Rome we read that it was revealed to her that on Pentecost not only the disciples in the Upper-room but all the just in the world were filled with the Holy Ghost, and that each received the gift, according to his capacity. (Ursinus, Bk. IV, Chap. 14.) With an increase of sanctifying grace came a more ample indwelling of all the souls so favored. **"And they were all filled with the Holy Ghost."**

We come to the third feature, the Charismata of the first Pentecost. Two things especially surprised and mystified the masses collected on Mount Sion. One was to hear men whose native speech was a barbarous jabber of Aramaic now discourse fluently in the tongues of their hearers. **"We have heard them speak in our own tongue."** The other was to hear unlettered fishermen preach with so much unction, eloquence, and success **"the wonderful works of God"** (Acts II, 11).

Let us take up the first point, the gift of glossolaly.[7] Divine favors not intended for the personal sanctification of the recipient are sometimes called charisma (plural, charismata) to distinguish them from gifts that are given for personal sanctification. Glossolaly was a charisma. It was given for the upbuilding and solidifying of the faithful as a religious body and not as individuals.

Glossolaly is not an easy subject. But whatever the nature of this gift, it certainly was not an emotional outburst, such as occur in so-called modern revivals. Neither did it consist in this that whilst the Apostles spoke their Syro-Caldean dialect, the auditors understood them in their own tongues. For then the miracle would have been in hearing and not in speaking, which is contradicted by Scripture. "**They began to speak with divers tongues.**" (Acts II, 4.)

We grant that some of the brethren, notably St. John, may previously have had some knowledge of Greek and Aramaic as spoken beyond Palestine. But this did not prevent them from receiving the glossolaly of all other tongues potentially, and actually the seven or eight tongues and dialects of the sixteen peoples they addressed.[8] The Apostles received an infused knowledge of all tongues potentially, but this gift passed into

---

[7] The gift of tongues is called glossolaly, a term derived from the Greek words γλῶσσα (tongue) and λαλεῖν (to speak).

[8] The Parthians, Medes, and Elamites spoke a Persian dialect; the Mesopotamians, Syriac and a mixture of Chaldee; the Cappadocians, Greek or Greek and Syriac, especially in Lycaonia; the Phrygians and Pamphilians, Greek; the Egyptians, Coptic; the Romans, Latin; the Cretes, Greek; the Arabians, Arabic.

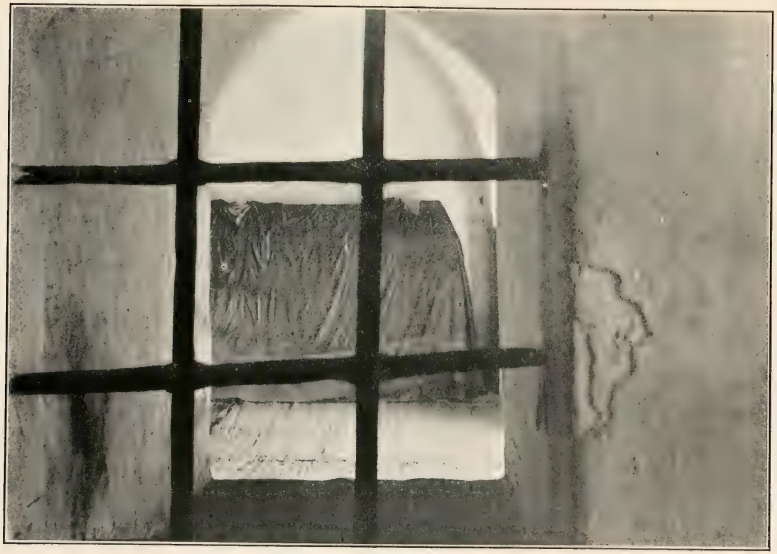


Fig. 18. — UPPER EAST HALL OF THE CENACLE.

actuality only when there was need and to the extent that was necessary to preach the Gospel with clearness, authority, and dignity. The Blessed Virgin, as Mother of the Church and Queen of the Apostles, shared in this gift, if not for use, at any rate for excellence. The fact that she was full of grace did not prevent her from receiving an increase of accidental gifts. The gift of tongues bestowed on the disciples on Pentecost was seemingly accompanied by other charismata.[9]

---

[9] The historic-exegetic study on Charismata in general and of Glossolaly in particular by Dr. Englmann is the best exposition of this very difficult and obscure subject. According to Englmann the charismata resolve themselves into two classes. A first class includes seven gifts that are directly intended to secure the inner growth of the Church by enabling the subject to fulfill in it some permanent office or function. They are:

1) The Apostolate, the highest of these gifts. (I Cor. XII, 28.)
2) Prophecy, a branch of the Apostolate. (II Cor. XII, 28; I Peter, IV, 11.)
3) Discerning of spirits, a special help to the judgment. (I Cor. XII, 10.)
4) Doctorship to teach a definite congregation as its pastor (Ephes. IV, 11; I Cor. XII, 28.)
5) Intuitive mastery by wisdom and knowledge of the Christian mysteries, and ability to communicate them by preaching. (I Cor. XII, 8.)
6) Directorship to rule the body of the faithful. (Rom. XII, 8.)
7) Assistants to help by discharging minor offices. (Cor. XII, 28.)

"And God indeed hath set some in the church; first apostles, secondly prophets, thirdly doctors; after that miracles; then the grace of healing, helps, governments, kinds of tongues, interpretations of tongues (I Cor. XII, 28).

The second class includes five distinct capacities or abilities attached not to any special office but bestowed on some members of the Church to promote the external well-being. They are:

1) Faith in a superior degree. (I Cor. XII, 9.)
2) Power to work miracles. (I Cor. XII, 10.)
3) The power of different kinds of healings. (I Cor. XII, 9.)
4) Glossolaly, or gift of tongues. (I Cor. XII, 10.)

The second point to arouse astonishment in the Pentecostal gift of tongues was the subject matter. What disturbed the devout and sincere hearers was that they received both the truth and a miraculous confirmation thereof in one and the same act. The Holy Ghost inspired the Apostles what to say and the way to say it. "They began to speak with divers tongues, according as the Holy Ghost gave them to speak." (Acts II, 4.) For ten days, with little, if any, interruption the disciples had meditated the stirring events that closed the Master's earthly career. Their souls were aglow with love for Him. They longed to step forth and testify to His Divinity. Then came upon them the very essence of charity and wisdom, in the outpouring of the Spirit. And with His coming a more intense consciousness of what their Master had taught them by word and example during three years. "But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you." (John XIV, 26.)

As a torrent therefore that defies further restraint, their pent-up emotions and overflowing minds, released

---

5) Interpretations of tongues, the complement of glossolaly. "To one indeed by the Spirit is given the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith in the same Spirit. to another the grace of healing in one Spirit; to another the working of miracles, to another prophecy; to another the discerning of spirits; to another diverse kinds of tongues; to another interpretation of speeches. But all these things one and the same Spirit worketh dividing to everyone according as He will" (I Cor. XII, 8-10). (Von den Charismen im allgemeinen und von dem Sprachen-Charisma im besonderen. Dr. Joh. Bapt. Ant. Englmann. Regensburg 1848, pp. 90-134.)

at last, poured forth with prophetic impetuosity a stream of gospel truth that carried in its wake both the understanding and the will of the serious-minded. "And they were all astonished, and wondered saying one to another: What meaneth this? But others mocking said: These men are full of new wine" (Acts II, 12-13). This taunt was probably made by some of the Roman soldiers that patrolled Mount Sion.[10]

Then Peter, vibrating with emotion, stood up with the eleven, "lifted up his eyes and spoke to them: Ye men of Judea, and all that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day: But this is (the fulfillment of) that which was spoken of by the prophet Joel" (Acts II, 14-16).

Two arguments are launched to refute the scoffers: 1) "It is but the third hour (nine o'clock) of the day." On the Sabbath no good Israelite ate or drank before nine o'clock in the morning. And on the great solemnities, such as Pentecost, they fasted until noon. (Com. Actes des Apotres, D'Allioli, par Gimarey, Chap. II, v. 15.) "These are not drunk as you suppose." 2) Under the impulse of the Divine Spirit, St. Peter cites with adaptation to the circumstances the prophecy of Joel and shows its realization. "And it shall come to pass, in the last days, (saith the Lord), I will pour out My Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see

[10] The Romans drank sweet wine in the morning. So ordained the gastronomic precept of Catius as recorded by Horace (Satires II, 4).

visions, and your old men shall dream dreams. And upon My servants indeed, and upon My handmaids I will pour out in those days of My Spirit, and they shall prophesy. And I will shew wonders in the heaven above, and signs on the earth beneath: blood and fire, vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved" (Acts II, 17-21).

"And it shall come to pass in the last days," the phrase "in the last days" stands for the closing of the Messiah's sojourn on earth, as well as for the beginning of that period of time which started with His ascension into heaven and shall end with His second coming at the general judgment. In a general way it is equivalent to **in the future.** (Cf. I Peter I, 20; II Peter III, 3; Hebrews I, 2.)

"I will pour out," a metaphore indicating the profusion with which the gift is bestowed. St. Chrysostom calls it a cloudburst of heavenly favors (Hom. I, de Pent.). The Apostle continues "of My Spirit;" in Joel we have "My Spirit." St. Peter's use of the object case implies that the prodigies just witnessed were but the beginning of a more and ampler communication of the Spirit; "upon all flesh" signifies on the whole human family without regard for race, tongue, or country; "and your sons and your daughters shall prophesy;" this shows that all the disciples received the charismata of Pentecost, though possibly not in the same form, and that they glorified God in a quasi-prophetic way. This view derives support from the emphatic repetition of the



Fig. 19. — THE CHURCH OF THE DORMITION WITH THE HOLY CENACLE IN REAR.

same statement in the next verse: "and upon My servants indeed, and upon My handmaids will I pour out in those days of My Spirit, and they shall prophesy."

Not all of Joel's prophecy was accomplished on the first Whitsunday. The details indicated in verses 19-20 were not yet due, but they will most certainly come to pass "before the great and manifest day of the Lord come." That is, they will take place during the period that intervenes between the two comings of Christ.[11]

"And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved" (Acts II, 21). In Joel there is added to this verse the realistic clause "for in Mount Sion (the very spot on which Peter now addressed them) and in Jerusalem shall be salvation, as the Lord hath said" (Joel II, 32).

Up to this point, Peter's discourse was apologetic. Having cleared his ground, he next addresses his countrymen (probably in Aramaic) and proves to them in most convincing and forceful terms that Christ whom they had crucified was in very truth the Son of God, and that being exalted by the right hand of God and having obtained of the Father the promise of the Holy Ghost, it was to Him they owed this wonderful manifestation backed up by divine credentials.

The burning words of Peter accompanied by powerful grace sank deep into their souls. "When they had

---

[11] "In the eyes of the Apostles, as in the Prophet's thought, these two events so eclipse all the rest of the history of man that the interval between is lost sight of; the Christ made flesh, Christ judging all flesh: of what importance are the evolutions of earthly empires when considered in the light of these great doings of God?" (St. Peter and the First Years of Christianity, Fouard, 1903, p. 11.)

heard these things they had compunction in their heart, and said to Peter, and to the rest of the Apostles: What shall we do, men and brethren? But Peter said to them: Do penance and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost" (Acts II, 37-38).

Joyfully the Apostles gathered the first fruits of the Christian harvest. "They therefore that received His word were baptized; and there were added that day about three thousand souls" (Acts II, 41).[12]

The Jewish feast was a thanksgiving for the fruits of nature; the Christian Pentecost typified by the former commemorates the outpouring of the Divine Spirit and the harvesting of the first sheaves of the new and eternal dispensation.

[12] On the Baptism of the Three Thousand see Sparks of Truth for Sincere Baptists, Chap. V, pp. 42-53.

CHAPTER VIII

Whitsun Customs, Religious and Secular

IN the early centuries of Christianity the fifty days from Easter to the outpouring of the Holy Ghost bore the name of Pentecost. The whole period was considered one joyous and prolonged feast. (Tertullianus De Idol. Cap. XIV; De Baptis. Cap. XIX; Apost. Const. V, XX, 17; Origen contra Cels. VIII, p. 392, Ed. Canteb. 1677.)

During this time there was no fasting (Const. Apost. V, 33); the faithful recited their prayers standing, the posture of victory and joy (Concil. Nic. Can. XX); the theatres were closed and the games of the circus suspended (Cod. Theod. XV, 5, De Spec.); and the Acts were read to recall the deeds and doctrines of the Apostles.

The term Pentecost was first used in its present restricted sense for the feast in the canons of the Council of Elvira, 305, where the occasional use in Spain of celebrating the feast on Ascension Day was forbidden as heretical. Spanish Montanists wished to suppress Pentecost altogether, because they held that the Holy Ghost did not descend until He came on Montanus, who was regarded by them as the incarnation of the Comforter. (Church Councils, Hefele, Vol, I, p. 155; Tubinger Quartalschrift, Herbst, 1821, p. 39.)

The feast itself dates back to the dawn of Christianity, though the fact cannot be established by documents. (Hieronimus in Zach. XIV, 18.) Its vigil was observed with fasting, and, like Holy Saturday, became a favorite occasion for the administration of baptism, in preparation for which the fonts were again blessed.

About the time of the Norman Conquest (1066), another name for Pentecost came into use. It was called Whitsunday from the fact that the neophytes attended the services of this day in the white robes of baptism.[1]

In the Middle Ages this feast was also called **Rose Easter,** and the Sunday before it **Rose Sunday,** because of the red roses and peonies with which the altars and churches were decked during Whitsuntide in memory of the fiery tongues. But the original name continued in general favor. The Danes called it **Pinse,** which they borrowed from the Low German **Penxte,** which in turn comes from the High German **Pfingsten,** which, like the French Pentecôte, is derived from the Greek **Pentecostes.** The octave of Pentecost was observed like that of Easter, and followed by a week of fasting. (Constit. Apost. V, 33.)

In Western Europe, whilst the nations were aglow with the grace of first fervor, Pentecost was celebrated for a whole week. By degrees this fervor cooled off and changes were introduced. In 745 the celebration was reduced by Papal decree to three days. This regu-

[1] According to some, Whitsunday is derived from *whit* or *wit* meaning wisdom. For the confounding of these words with *white,* and for the forms *hwitesunnedei, hwita sunnandaeg* (1607) see Skeat p. 708.



Fig. 20. — POPE INNOCENT III., Patron of Guy of Montpellier, Founder of Santo Spirito, Rome, Probable Author of the Veni Sancte Spiritus.

lation does not seem to have been observed everywhere. In 813, for instance, a synod of Mainz permitted the Germans to plow, to work their gardens, and mend hedges on the last three days of Whitsun-week, provided they did so before Mass. After Mass no servile work was permitted. In 948 the Council of Ingelheim canceled the obligation of keeping holy the last three days. And in 1094 the Council of Constance, legislating for all Europe, restricted the celebration to Sunday, Monday, and Tuesday. In 1771 Tuesday was abrogated, and finally, in 1911, Pius X canceled Pentecost Monday. Liturgically, Monday and Tuesday remain feasts of the first class, and in many religious houses are observed as days of devotion.

Devotion to the Holy Ghost and His feasts received fresh impulse in 1897 from the immortal Leo XIII. In his grand Encyclical **Divinum Illud Munus,** among other salient things he says: "The more a man is deficient in wisdom, weak in strength, borne down with trouble, prone to sin, so ought he the more to fly to Him who is the never ceasing Fount of light, strength, consolation, and holiness.

"We ought confidently and continually to beg of Him to illuminate us daily more and more with His light and to inflame us with His charity. . . . We earnestly desire that piety may increase and be inflamed towards the Holy Ghost. . . . All preachers and those having the care of souls should remember that it is their duty to instruct the people more diligently and more fully about the Holy Ghost. . . . We decree and command that throughout the Catholic Church this year, and every subsequent year, a novena shall take place

before Pentecost in all parish churches" (Encyclical, May 9, 1897).

The custom of associating with this feast the Giving of the Law is without Scriptural basis. It is a theory developed in Talmudic times, and was accepted and popularized in the twelfth century by Maimonides, a Jewish scholar. (Moreh Nebukin III, 41; New Schaff-Herzog Encycl. 1910, Vol. VIII, p. 451.)

On account of the destruction of Jerusalem and the consequent impossibility of giving the Harvest Feast full significance, the Jews began to associate with it the great event of Sinai. In the days of Philo and Josephus we find no trace of this association.[2] The usage in Christian literature of connecting the Promulgation of the Law with the Descent of the Paraclete began on the authority of a few of the early Fathers, notably St. Augustine, St. Jerome, and St. Leo. (Cf. Augustinus contra Faustum, Lib. XXXIII, cap. 12; Hieronimus, Epist. ad Fabiolam XII; in Opp. I, 1074, ed. Par. 1609.)

Whitsun customs are partly religious and partly secular. They are an outcome of faith, tradition, and sentiment and add solemnity and joy to the mystery commemorated. Among former religious observances were: the blowing of trumpets, to imitate the "mighty wind coming;" the tossing of combustibles from ceilings and house-tops, to recall the "parted tongues as it were of fire;" the sprinkling of worshipers and passers-by with holy water; the incensing of the people, the distribution of alms and liberation of doves, all in some

[2] In an apocryphal work B. C. 100, Noah is told to observe this feast as a memorial of the covenant between Jehovah and the human race after the Flood. (Jubilees VI, 17-57.)

way indicative of the great Gift of God. The churches were decorated with roses, peonies, and boughs of trees. Fresh rushes were strewn on the clay surface, the luxury of wooden floors being still unknown.

At Saint Paul's, London, in the thirteenth century, it was customary to sing the **Veni Creator** with great pomp and solemnity. During the singing, a white dove, globes of fire, leaves and flowers, bits of flaky pastry and burning tow were let down through an opening in the ceiling. The same was done in some parts of Italy. This performance was so realistic at times that simple souls were disturbed, for which reason they were discontinued.

Speaking of English customs, Heath says: " In the center of the vaulting of the nave of Norwich cathedral there is a large circular opening through which a man on Whitsunday, habited as an angel, was let down with a thurible to incense the cross" (Romance of Symbolism, p. 160).

The custom of incensing after this fashion was likewise observed in various districts of France, as we learn from records of Picardy, Lille, Caen, Bayeux, and Constance for the XIII century (cf. D'Ancona, I, 31); in Parma and Vincenza for the XIV century (cf. Idem. 1, 88); and in some parts of Germany (cf. Naogeogos in Stubbes, I, 337).

Lambard speaks of what he saw in St. Paul's: "I myself, being a child, once saw in St. Paul's Church, at a feast of Whitsuntide, where the coming of the Holy Ghost was set forth by a white pigeon, that was let to fly out of an opening that is yet to be seen in the midst of the roof of the great aisle, and by a long censer,

which descending out of the same place, almost to the very ground, was swinging up and down at such a length that it reached at one sweep almost to the west gate of the church, and with the other to the choir stairs of the same, breathing out over the whole church and company a most pleasing perfume of such sweet things as burned therein." (Op. cit. p. 161.)

The incensing of St. Paul's was repeated on Monday, Tuesday, and Wednesday, the Lord-mayor attending. But after 1547 the ceremony was discontinued and replaced by a sermon. (Simpson, St. Paul's and Old City Life, 62-63.)

Similar openings have been discovered in the vault of Exeter cathedral and other large churches. Occasionally a silver dove was let down during the service as a symbol of the Descent of the Holy Ghost.

In 1662 the following ceremony was recorded by Mr. Greenhalgh, as taking place in the Church of Dunkirk: "As they went up again in the midst of the body of the church, the priests and the whole procession stood still, singing very loud, 'Veni, Creator Spiritus,' and then was acted the memorial of the day. In the top of the arched roof of the cathedral, which is very high, there is a cupola, or great round hole, as round and broad as a millstone. In this hole was first made a flash of fire lightning, as if the heaven opened there; then descended from thence a living milk-white dove. It was let down by a pulley with a small string, with its wings and tail expanded and spread by two small white sticks at the back of them, to which the feathers were tied with white thread, and could scarcely be perceived; but I standing very near, did discern it; and this done,



FIG. 21. — On the left between the Tiber and St. Peter's the long building with the octagonal dome is the ARCH-HOSPITAL OF SANTO SPIRITO, founded in 1204.

the dove looked prettily about, as a dove will, descending by degrees; when it came near over the priests' heads, it stayed hanging and hovering over them a good while, they still singing 'Veni.' Then it was drawn up by degrees into the cupola, out of sight, and after this, out of the same great hole in the roof were thrown down, as it were, many cloven tongues of fire, which came down flaming over the priests' heads; but they, instead of receiving them, opened to the right and let them fall to the floor, saving their shaven crowns. I perceived these were papers besmeared with some sulphurous matter, to make them blaze better; and at the coming down of these tongues there was a great shout set up in the church that the town rang again. Lastly, there was thrown down a shower of holy water, which fell in drops upon the people to sprinkle and hallow them."

It is certain that similar customs obtained in Ireland. In the ledger of St. Patrick's, Dublin, for 1509, we find: "Four shillings, seven pence paid those playing with the great and little angel and the dragon. Seven shillings for little cords used about the Holy Ghost. Four shillings, six pence for making the angel incense. Two shillings, six pence for cords to work it. All on the Feast of Pentecost." (Hone, D. D. Bk. I, 685.)

The church accounts of Lincoln for 1330, record a similar item: Expense for Pentecost, for cleric operating the dove, six pence. (Lincoln Statutes, I, 335; II, CXVIII, 165.)

The Pentecostal Dove formed part of the church outfit and figured in the inventory. An instance is found in the foundation of one Robert Fabri of St. Omer (1543); it reads: "ung colomb de bois revestu de da-

mas blancq"—"a wooden dove covered with white damask." (Chambers, The Medieval Stage, p. 67.)

In Spain it was customary to throw oak leaves and lighted torches from the roof of the church. Pigeons were given their liberty, birds with small cakes tied to them were liberated, and artificial doves were suspended in the sanctuaries. A ceremonial called **Imperio do Espirito Santo** developed, traces of which are still found in the Azores and in parts of Brazil. A church built by Queen Isabella at Alemquer in the Spanish province of Estremadura in honor of the Holy Ghost was for a long time the centre of great celebrations during Whitsuntide.

From Spain devotion to the Third Person was transplanted to the Azores. Every important town has an oratory, if not a church, dedicated to Him. During Whitsuntide these places of worship are cleaned and decorated, the holy mysteries are celebrated and alms are distributed in honor of the Holy Comforter.

In 1672 the island of Fayal was partly destroyed by a volcanic eruption. In their distress the inhabitants had recourse to the Holy Ghost. Their prayer was heard. Calm returned and no farther damage was done. As an act of thanksgiving and to perpetuate the memory of their deliverance, the municipality in the name of the people vowed to celebrate the feast of their Titular annually with special solemnity in the church of Horta. One of the features of this celebration consists of a public demonstration in which the emblems of the Divine Spirit are carried and revered processionally.

In Brazil similar observances obtain. At the elevation of the solemn High Mass, bombs and firearms

are exploded, and strains of music salute the Eucharistic King. Alms are bestowed on the needy and souvenir medals and dove-emblems of the Paraclete are distributed among the faithful.

In some districts of Mexico, children drop red roses and perfumed leaves from the gallery on the faithful as they enter the church. In Cuba and some of the other West Indies salvos are fired during the reading of the Epistle of the Mass. In some dioceses of this country, Providence, for instance, the Portuguese Catholics following their native traditions render homage to the Third Person by the ceremonial called **The Crown of the Holy Ghost.** A crown is carried in procession to the sanctuary, where it is blessed by the priest and then exposed on the altar. These displays of homage are not restricted to Whitsuntide.

In Rome the services of Whit-Monday are held in the Basilica of Saint Peter in Chains. The chains preserved in this church are the irons that bound the Prince of the Apostles in Jerusalem and in Rome. They recall the Gift of Fortitude, by which the Holy Ghost enabled St. Peter to suffer and to die for the Lord.

The custom of honoring the Person of the Holy Ghost on Monday, the second day of the week, seems to have originated in the East. With the Uniates—the only branch of the Greek Church that recognizes the supremacy of Rome—it is customary to celebrate the great feasts for two days. On the first day the mystery, and on the second day the person that has the principal part in the mystery is honored. Thus on Whitsunday the Coming of the Paraclete and on Whit-

Monday the Third Person of the Blessed Trinity are recalled.

In Holland **Pinkster** is observed on Sunday, Monday, and Tuesday. Processions are organized in which children carry flowers and doves to recall the gifts of the Divine Spirit. In Russia the churches are decorated with birch-tree boughs. The peasants also carry such branches on their way to church. It is a tradition among them that they must shed as many tears for their sins as they find dew-drops on their boughs, if they be without flowers. On this feast the women, even mourners, wear white or light colored garments.

There was once the current belief in the British Isles, that on Whitsunday those who were drowned at sea came up and rode over the waves on white horses. It was also believed that whatever one did ask in prayer on Whitsun morning at the instant the sun arose, would infallibly be granted. Whilst these superstitions show excessive religion, they nevertheless indicate a rich vein of faith and confidence in the Holy Spirit.

Secular Whitsun customs are found chiefly in the history of medieval Europe. Among the diversions customary in England were morris-dances, mystery-plays, and outings made merry with Whitsun ale. As early as the reign of King Arthur, Pentecost was the occasion of social events and tournaments.

The morris-dance, a modified importation from the Moors, was performed by professional dancers. Trimmed down to its kernel, this dance was an allegorical representation of the return of spring. The characters of English folklore, such as Robin Hood, Maid Marian, the Hobby-Horse, and Friar Tuck, were



FIG. 22. — THE FORMER EAST ENTRANCE TO THE HOSPITAL.
After an old Print Restored by Adolf Frei, Philadelphia.



FIG. 23. — FRONT VIEW OF THE HOSPITAL CHURCH, rebuilt and dedicated to the Holy Ghost in 1540.

impersonated. To these were added Africans, clowns and minstrels, to furnish amusement for the people.

In the Germanic countries the morris-dance had its counterpart in the Maifest, in which the victory of spring over winter was beautifully symbolized. There was a custom, too, in private life, to designate as a "Pfingstlümmel" the one who rose last on Pentecost morning. For this he was twitted as being a friend of Ahriman (winter) and had to endure blows and ridicule.

Another source of innocent amusement in mediæval England were the mystery, or miracle, plays. They both amused and edified the people. In some cases, an indulgence was attached to their attendance. The scenes depicted were generally taken from the Bible. The wit and drolleries to which some of the characters lent themselves were skillfully exploited and greatly enjoyed. These plays were enacted on portable stages, two or three stories high. They were usually erected in open places such as cemeteries, market-places, or public squares. Great order was preserved in spite of the immense gatherings, by distributing the crowd to various points, and then moving the pageants in turn to these centers until the entire series had passed in review. During these shows private individuals were forbidden to carry weapons in the city.

The most noted were the Chester and Coventry plays. The former consisted of twenty-four, the latter of forty scenes, or pageants. Each of these was acted by one of the various guilds. The tanners, for instance, gave the Fall of the Angels; the drapers, the Creation; the water-carriers, the Flood, and so on. In

the Chester plays, the twenty-second pageant, and in the Coventry plays, the fortieth, represented the scene of the first Pentecost.

France, Germany, Sweden, Denmark, Italy, and Sicily had similar shows. A play performed in Palermo practically covered the whole Bible and cost 12,000 ducats for every performance. In Germany the "Come, Holy Ghost," was chanted by the audience before the plays. Freiburg in Saxony had its play every seventh Pentecost. That of 1516 was exceptionally grand and was performed under the patronage of Duke George and his court.

In France, the text was in Latin originally. Ecclesiastics and students acted the parts. This was soon changed so that all might enjoy both the story and the acting.

Another Whitsun event, observed in Chalons-sur-Saone and other French cities, was the Dance of the Canons. At first it was an innocent pastime, but later on it degenerated and was abolished by Cyrus de Thiard, Bishop of Chalons.

The favorite drink in old England was ale. A holiday brand, a little stronger than the ordinary, was brewed for this season and was known as Whitsun ale. It was served under the management of the churchwardens, who sold it to secure funds for the poor and means to keep in repair the parish churches. The parishioners usually congregated in some designated barn or other large building if the place had no regular hall. Amusements were provided, piper and taborer furnished music, the young people danced, or played at

archery or bowls, while the elders looked on, talked politics, or gossiped and sipped their Whitsun ale.

At Kidlington, in Oxfordshire, the girls of the town contested on Whit-Monday to catch a fat lamb with their teeth. The successful runner was proclaimed Lady of the Lamb and presided over the banquet next day. In Kennet Valley, near Newbury, Pentecost was the village holiday and was celebrated with a parade, banquet, and morris-dances. Drop-handkerchief—one of the earliest games—was played in Greenwich Park as late as 1825.

The Servians keep on this day the feast of **Kralitze,** or the Queen. It is conducted by the young women. One represents the queen, another the king, a third the standard-bearer, and so on. In the course of their parade through the village they halt before the principal houses. The queen steps forward, sings and dances, to which the chorus answers in a refrain.

In Naples the festival of Monte Vergine begins on Whitsunday and continues three days. The chief feature is a pilgrimage to a shrine near Avellino, which was founded in 1119, on the site of a temple of Cybele. It contains a miraculous image of the Blessed Virgin, brought there by Catherine of Valois, who is buried there. A procession is formed of donkey and bullock teams, gaily decorated. The pilgrims carry canes and wands to which are attached flowers and pictures of the Madonna.

In Austria there is on Whit-Monday a peasant feast in the Adelsberg caves. The place is brilliantly illuminated for the occasion. There is a similar celebration in the Nebelhöhle grotto of Württemberg. On

Whit-Tuesday takes place the famous leaping procession to St. Willibrord's Church of Echternach, near Treves. The annual Niederrheinische Musikfest is held either in Cologne, Aix-la-Chapelle, Düsseldorf, or Elberfeld during Whit-week.

With the Brazilians the feast is the occasion of extensive preparations. Months ahead volunteers collect money and other contributions to defray expenses. Each band of collectors has its standard of the Spirito-Sancto, a banner of red silk with a white dove embroidered on it. They are very beautiful, the ladies being exquisitely skillful at needlework. The offerings are temporarily deposited with the Festeiro (Chairman of the Feast) and blessed by the Padre. Nine days before Pentecost, such objects as are products of their farms or industries are auctioned off. Small objects often bring a high price. Farmers are happy when they can secure for their flocks an animal that was donated to the Holy Ghost. The Festeiro's home is, of course, the centre of preparations. On the feast the procession starts from his house amid the discharge of artillery and fireworks. In the evening huge transparents with legends bearing on the feast are lighted up, and additional fireworks are set off. In Brazil, the religious and civil celebrations practically merge into one.

In the Azores, the social, just as the religious celebration, bears the stamp of a public thanksgiving. As many as five such celebrations take place, the number depending on the condition of the public treasury and the generosity of the people.

Usually a wealthy or an influential citizen volunteers to manage the event. In his home an altar is



Fig. 24. — A FRENCH HOSPITALER IN CHOIR DRESS. Note the cross of twelve points, the badge of the Hospitalers.



Fig. 25. — AN ITALIAN HOSPITALER WEARING THE MANTLE.

erected on which are displayed amid great ornamentation a crown, a sceptre, and a dove banner,—emblems of the Holy Paraclete. Passers-by enter to make a short visit, or at least salute and whisper a prayer as they pass the oratory. We have already alluded to the religious features of the feast.

At St. Michael's, in particular, the evening is a dream of light, music, perfume, and innocent enjoyment. As soon as dusk has set in, the streets and lanes become bright with softly colored lamps, lanterns, and transparents. From every porch floats the flag of Espirito-Santo; rich embroideries, festoons, and garlands wave from the balconies of the wealthier homes. In many places the thoroughfares are ankle deep with rose petals.

We must add that devotion to the Paraclete is not restricted to Whitsuntide in these parts. No boat is even launched from St. Michael's until it has been blessed. As a token of its dedication to the Divine Spirit, it is decked with flowers, provisioned with bread and wine, and decorated with a crimson banner bearing the dove-emblem.

With us Whitsuntide is not observed socially. In colonial and early New York, and also to some extent in Pennsylvania and Maryland, Monday and Tuesday were the occasion of civic celebrations. Capitol Hill in Albany was formerly known as "Pinkster Hill" on account of the Whitsuntide gatherings held there. On Monday the white people, and on Tuesday the colored, assembled for a holiday. There were games, dancing, and feasting, the staple refreshments being ginger-bread and hard-cider.

Old King Charlie, a negro of patriarchal age and bearing, was long the life and soul of the colored meetings. In 1811 the Albany council passed ordinances that practically abolished these outdoor celebrations. In Brooklyn the old market near the ferry was for years the scene of similar Whitsun gatherings. On Long Island the colonists visited their friends and feasted on brandy and soft waffles. (The Book of Days, Chambers, Vol. I, pp. 629-637.)

During the second half of the nineteenth century, traces of keeping Pentecost Monday as a holiday were still met in New York, especially among the farmers. In gaily decorated wagons they visited their neighbors. Among the German settlers of Western Pennsylvania it was likewise a holiday. Writing on the organization and building of St. Joseph's Church, North Side, Pittsburgh (formerly Allegheny City), the Rev. B. Gerold says: "In the early days the Monday following the feast of Pentecost was customarily celebrated as a holiday, by those who came from Germany. Thus it was that on Pentecost Monday, 1866, a large number of men, not only Catholics but even a few of their non-Catholic friends, assembled about 7 A. M. on the ground with picks, shovels, wheelbarrows, and other implements, a few with horse and cart, and began to dig out the ground in preparation for the foundation. About 10 A. M. Father Stibiel also came along. He was received with applause and was much surprised and highly pleased at the large number of men at work. He expressed his desire to lend his active help, was given a pick and shovel, and began to work for some time until other duties demanded his time and care. By 5

o'clock P. M. the work had so far progressed that the stone masons could begin their work on the following morning, and all the willing helpers returned to their homes, well pleased that they had done honor to God by their day's work." (Golden Jubilee, St. Joseph's Church, N. S., Pittsburgh, Pa. 1917, pp. 10-11.)



CHAPTER IX

The Holy Cenacle

THE modern city of Jerusalem is built on a group of small hills. Roughly speaking, two thoroughfares, one beginning at the Java Gate on the west and continuing eastward, and another starting at the Door of Damascus on the north and running directly south, divide the city into four distinct sections. The southeast section is the quarter of the Jews, the northeast that of the Mohammedans, the northwest that of the Christians, and the southwest that of the Armenians.

Within the latter sector rises Sion, the celebrated Mount, that figures so much in Hebrew and in early Church history. It is the most perfect and attractive of the city eminences, and reaches a height of 531 feet. It is 2558 feet above sea-level.

In the days of old it was the citadel of the Jebusites and was considered impregnable, until David, in the seventh year of his reign, managed to reduce it. He crowned its brow with a magnificent palace and with a dwelling for the Ark of the Covenant. The latter circumstance gained for it such titles as "Holy Sion" and "The Holy Mount."

In the days of Our Lord, Sion was the chief residential section of Jerusalem and was pleasingly diversified by gardens, groves, and orchards. It consisted of two unequal plateaus that were separated by a gentle depression. In the larger of these, seemingly near the



FIG. 26. — ORDINARY GARB OF THE HOSPITALER SISTERS.



FIG. 27. — HOSPITALER NUN WEARING STREET CLOAK

site of the modern Cenacle, stood the privileged house destined to become Holy Sion, the Church of the Apostles, and the Cradle of Christianity.

The building was two stories high. The upper story was used as a place of assembly and a dining-hall. Neither Scripture nor Tradition records the name of its owner. That he was a disciple of Christ seems to be insinuated in the words of Our Lord to St. Peter and St. John: "You shall say to the **goodman** of the house; the **Master** saith to thee: where is the guest-chamber, where I may eat the pasch with my disciples? And he will show you a large dining-room furnished" (Luke XXII, 10-12). Some believe this **goodman** was Nicodemus; others, that it was Joseph of Arimathea, and still others, that it was John Mark, the Evangelist. (Cf. Acts XII, 12.)

After the Ascension of Our Lord, His Apostles and followers, in all about 120 persons, retired to the Cenacle and in the Upper-room awaited the Descent of the Holy Paraclete. About the third hour on the Harvest Feast, which was celebrated on the fiftieth day after the Pasch, the Eternal Father fulfilled His promise, and they were baptized with the Holy Ghost. "Suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak" (Acts II, 2-4).

At the dedication of Solomon's Temple fire came down from heaven to hallow the house which Jehovah

had deigned to accept. At the consecration of Holy Sion the Divine Paraclete Himself descends under the form of fire to cleanse and consecrate both the disciples and the Cenacle, and to shower upon all, according to their needs and preparation, an unparalleled share of His grace and favors.

The Holy Cenacle thus became the pioneer sanctuary of Christianity. From the very outset it was too small to accommodate all its members. That is why they met in private dwellings to celebrate the holy mysteries.

As far as externals were concerned and to the uninitiated, Holy Sion was an additional synagogue. The opening of such a place in a city that already possessed some 480 similar institutions occasioned no sensation. Little did the Jews suspect that it was the headquarters of a new and distinct religious belief, grounded and built upon Him whom they had crucified. And still less did they surmise that the Supper-room of Sion would one day not only rival, but outlive, the gorgeous Temple that still dominated the top of Moriah.

The disciples had all things in common, each one received according to his needs. Theirs was a type of Communism, demanded by the existing circumstances and doubtless inspired by the Holy Ghost.

They persevered "in the doctrine of the apostles and in the communication of the breaking of bread and in prayers" (Acts II, 42). In other respects their lives were regulated by the Mosaic ritual. They still frequented the Temple, no longer from necessity, but through regard for the place rendered sacred and dear to them by its past history. "Continuing daily with one accord in the Temple, and breaking bread from

house to house, they took their meat with gladness and simplicity of heart; praising God and having favor with all the people" (Acts II, 45-57).

Attracted by what they perceived, and moved by grace, men and women from both the Hebrew and Hellenist ranks confessed Jesus Christ, were baptized, and joined the congregation of the Holy Cenacle. As the number of these converts multiplied, the Church began to unfold the divine life and polity with which her Founder had endowed her. Additional ministers were required. This need was supplied by the ordination of the seven deacons. Their elevation must have been the occasion of great joy and gratitude in Holy Sion.

The office of the deacons was not restricted to purely material functions. One of their number, Stephen by name, "a man full of faith and the Holy Ghost," not only set forth with eloquence, but fearlessly defended the doctrine of Christ. His zeal earned for him the martyr's crown. With his death coincides the beginning of the first serious persecution. "A great persecution was raised against the Church of Jerusalem and all the faithful were scattered, through various regions of Judea and Samaria, except the apostles" (Acts VIII, 1). This trial took place apparently A. D. 37-40. It was a grace in disguise.

It did for the faith what the elements do in some cases for the propagation of flowers and plants. Seeds provided with umbrella-shaped apparatus on being torn from the parent-stem by wanton blasts are known to have been carried away and deposited in strange lands where, pioneer-like, they took root and reproduced their kind.

The storm that burst on the congregation of the Holy Cenacle, far from reducing the followers of Christ, only served to multiply them in the neighboring provinces.

The Apostles themselves were not molested as far as we know. If we may credit an ancient tradition, the Master had commanded them to remain twelve years in Jerusalem before their definite dispersion (Cf. St. Peter, Fouard, pp. 190-191). During this time a special Providence protected them.

After three years the storm abated. Once more "the Church was at peace and filled with the consolations of the Holy Ghost (Acts IX, 31). During this time St. Peter visited the Christian communities, perfected their ecclesiastical organization, and established the See at Antioch.

The material condition of Jerusalem at this time was excellent. The city was at the zenith of its glory. Commerce flourished. Merchants and travelers visited the city in great numbers. The Temple—now finished, thanks to the munificence of Herod and Agrippa—attracted unusual notice and admiration, so wonderful was it in form and proportions, so glorious in its marvelous embellishments.

The time had come when the Jew was to share with the Gentile the gift of faith and repentance, which leadeth unto life. Redemption was the inheritance, not of any particular race or people, but of all nations of the earth. This truth was revealed to St. Peter at Joppe, in a wonderful vision. It was demonstrated to him by the Holy Ghost in the conversion of Cornelius, the Roman officer, and his household. He professed and proclaimed it,



FIG. 28. — PREFACE OF STATUTES OF KNIGHTS OF THE HOLY GHOST OF GOOD INTENTION. Upper miniature, the Holy Ghost Adored by Angels; Lower, King Robert Dictating the Rules of His Order, Founded on Pentecost, 1352.

when under divine inspiration he exclaimed: "In very deed I perceive that God is not a respecter of persons. But in every nation he that feareth Him and worketh justice, is acceptable to Him" (Acts X, 35).

Reports of Gentile conversions also reached Jerusalem from other quarters. Barnabas was sent as far as Antioch to examine and verify this unexpected development. To some of the Jew converts, narrowed by racial prejudices, the universality of the Church was a decided shock. But not to Barnabas. "When he was come, and had seen the grace of God, (he) rejoiced and he exhorted them all with purpose of heart to continue in the Lord. For he was a good man, and full of the Holy Ghost and of faith" (Acts XI, 23-24).

The Church was now fully organized, its priesthood was established, its hierarchy founded, its ground-plan substantially developed. The Apostles had borne testimony to Jesus Christ "in Jerusalem and in all Judea and Samaria," the hour was now come when departing they were to carry the Gospel "even to the uttermost part of the earth."

Everything seems to indicate that the Apostles dispersed sometime before the Pasch of A. D. 42, for at that time the Acts mention only three of them as remaining in the city.

Under the reign of Caligula, the territorial officers of the empire enjoyed ampler powers than they did under Tiberius. With increase of power, came increase of insolence. In Jerusalem a movement was started to erect in the Temple a statue to Caligula. This embittered the Jews. The congregation of Sion naturally shared the indignation of their countrymen. Agrippa

knew that the Hebrews disliked the Christians. To appease the former, he arrested James the Greater and had him beheaded. This form of death was then considered most ignominious. St. Peter was the next under ban. He was put in hold and sentenced to die. Under the direction of their head pastor, James the Less, the disciples prayed incessantly for his deliverance. Shortly before the time set for the execution, an angel liberated him. On being once more free, St. Peter directed his steps to the house of John Mark, to announce his escape to James, who was now the officially constituted Bishop of the Church of the Cenacle and of the See of Jerusalem.

In the beginning the Twelve exercised in common spiritual jurisdiction over all the faithful. They were universal pastors by virtue of the special grace of the Apostleship. They had authority to rule, not any given region only, but the whole Christian world. The only limit of their authority was the primacy of St. Peter.

The church on Mt. Sion was the first to have a distinctly constituted hierarchy. Sometime in 41 or 42, shortly before the dispersion of the Apostles, this congregation was entrusted to pastors known as Elders, under the episcopal authority of James the Less.

According to a venerable chronicle, recorded by Eusebius, St. Peter, the Prince of the Apostles, assisted by his remaining colleagues, officially installed the Apostle-bishop, before he departed to establish the See of Rome. "Here," says Fouard, "we mark for the first time the government of one shepherd over a whole flock; and to St. James the honor of having been the

first bishop of the oldest of all churches" (St. Peter, Fouard, p. 192).

St. James was a kinsman of the Saviour, for which reason he was called "the Brother of the Lord." To distinguish him from the other James, who with Peter and John formed the inner circle of the Apostolic College, he was surnamed "the Less." According to St. Paul (I Cor. XV, 7), Our Lord favored him with a special apparition after His resurrection. Hegesippus, a Christian author of the second century, tells us that he was called "the Just" and was held in the highest esteem by all; that he drank no wine or strong drink and ate no meat. He was so mortified that his body was almost reduced to a shadow.

During his episcopate took place the Dormition or Passing of Our Blessed Lady. The Blessed Virgin is mentioned the last time in Scripture, in the Acts (I 14), where the disciples are recorded as awaiting the Paraclete in the Upper-room. "All these were persevering with one mind in prayer with the women and Mary, the mother of Jesus, and with his brethren."

Most of Mary's post-Pentecost life was spent in Jerusalem. Possibly her home was contiguous to the Church of the Cenacle. For nothing prevents us from assuming that Sion was a spacious house, with one or more courts to it which opened into the entrances of the adjoining dwellings.

If this assumption be correct, then the canvas that depicts Mary as the guardian Seraph of the Cenacle is more than a mere artistic fancy. For, what is more natural than to suppose that she spent much of her time and all her leisure in the sanctuary that had been so

signally hallowed by her Divine Son and by the Holy Ghost?

Rapt in sublimest contemplation, her very presence produced an atmosphere of holiness. Like a heavenly magnet she drew souls to Jesus and assisted in establishing the Church until the vase of her earthly tabernacle, unable to support any longer the ever increasing fire that consumed her soul, dissolved in a trance of love. The exact time of the Blessed Virgin's death and Assumption is not known, but seemingly took place about the year 48.

The Council of Jerusalem, convoked in the year 50 or thereabout, was most likely held in the Church of the Cenacle. The status of the converted Gentiles had developed a controversy. Some Jew converts claimed that the Gentiles were subject to the Law and the traditions. Paul and Barnabas opposed this view. St. Peter, to whom the case was referred, decided for the freedom of the Gentiles. St. James endorsed the view of the head-pastor. Nevertheless, he counseled conformity to certain points to allay the scruples of the Judaizers.

Eight years later St. Paul and certain disciples of Caesarea visited the community of Jerusalem and told its bishop and the ancients "what things God had wrought among the Gentiles by his ministry" (Acts XXI, 18). This was Paul's third and last visit to the Holy Cenacle.

In the year 63 Ananus, an insolent Sadducee, managed to have himself appointed to the office of High-Priest. He hated the Christians and accused James and some of his companions of breaking the Law. Without



FIG. 29. — THE WHITSUNDAY BANQUET, KNIGHTS OF THE HOLY GHOST OF GOOD INTENTION.

referring the case to Albinus, the Procurator, the Sanhedrin condemned the accused.

Sirius relates that the holy bishop was forthwith conducted to the pinnacle of the Temple and there examined on his faith. He made a glorious confession of faith in the Divinity of Jesus Christ, whereupon he was hurled to the pavement and dispatched with a fuller's club.

Origen (Com. in Math. p. 234) says: James was so shining a character among the people on account of his righteousness that the Jewish historian Flavius Josephus (Jew. Antiq. Bk. XX) gives his martyrdom as the reason why Jerusalem was destroyed and the Temple demolished. "These miseries," says Josephus, "befell the Jews by way of revenge for James the Just, who was the brother of Jesus that was called Christ; because they had slain him who was a most righteous person."

Shortly before his martyrdom St. James had issued his magnificent Epistle to the Catholic world. This inspired work doubtless contains some of the instructions delivered by him in Holy Sion, and so may be regarded as an echo of the truths preached there. Love of souls, sublime sentiments of prayerfulness, patience and meekness, profound hope and confidence, mark its pages. A wealth of poetic imagery pervades the whole, a fact that comes like a surprise in the work of an ascetic so superhumanly mortified as St. James.

Simon of Cleophas was chosen by the disciples and remaining Apostles to succeed Saint James. Great tribulations befell the Cenacle during his episcopate. In 68 word from Rome announced the martyrdom of St. Peter and St. Paul. The former was crucified head

down, in the Garden of Nero, near the Vatican Hill; the latter died by the sword at Tre Fontane, somewhat east of the Ostian Way.

Seditions and revolts brought on by the oppressive administration of Gessius Florius became daily more frequent and more serious. All municipal power was rapidly disappearing. In 66 Cestius Gallus, the Prefect of Syria, interfered in behalf of the peace-party, but to no purpose. Conditions grew worse. Zealot, Idumean, and Citizen, each contended for the mastery. Judea had become a seething volcano, ready to erupt at any moment.

To the church on Sion, these conditions were clearly the forerunners of the terrible visitation that the Master had predicted. They had been warned of its approach when James was still in their midst. "Be you therefore also patient and strengthen your hearts, for the coming of the Lord is at hand" (James V, 8).

As the crisis approached, many of the Christians fled to Pella, the capital of Peraea, on the east side of the Jordan. It is probable that they were accompanied by Cleophas.

In the memorable year of 70 many Hebrews had come to Jerusalem for the celebration of the Pasch. This circumstance helped to increase the confusion that already prevailed in the capital. Passionate abandon and feverish activity preceded the beginning of hostilities. The Romans arrived in March and pitched their camp on Mt. Olivet. The initial skirmish, which took place in the valley of Kedron, ended in a victory for the Jews. Whereupon Titus led his legions to the north side and took the outer (third) wall on the first of

April. Five days later the rams pierced the second wall. The soldiers entering through the breach pressed forward to the citadels. By the eighth of July the Tower of Antonia was stormed and the torch applied to the Temple.

The district of Ophel was the next to be attacked. Mount Sion was reserved for the end, because it was strongly fortified by Herod's castle and the great towers of Hippicus, Phassael and Mariamna. As the Romans advanced, the Jews gradually retreated, until unable to resist any longer, they capitulated on August 1st. The victors showed no mercy. Nearly a million lives were destroyed, if we may believe the account of Josephus.

In the attack on the upper city only a part of the wall was destroyed. The fortifications were left undamaged. For this reason, and on acount of its strategic importance, the hill of Sion was selected for the camp of the Tenth Legion, to the soldiers of which was detailed the duty of garrisoning the conquered city.

It was precisely here that the Church of the Cenacle was located. It had gone through the siege unscathed. Providence had watched over it. Under its protecting shadow the returning Christians established their homes. The soldiers treated them amicably, knowing that they had not shared in the recent insurrection. Simon of Cleophas continued to govern the faithful until the persecution of Trajan.

During Trajan's reign the faithful were not systematically persecuted, still to be a Christian was considered a crime worthy of death. The holy bishop of Jerusalem was the first to be arrested in Judea. Though 120 years old, he was put to the torture and finally cru-

cified in the year 107 (Eusebius, H. E. III, 32). He had presided over the Mother of all Churches for forty-seven years. The Church commemorates Simon's death on the eighteenth day of February.

From the death of Simon of Cleophas to the second destruction of Jerusalem, in 135, twelve bishops presided over the Holy Cenacle. Eusebius has preserved their names. They were Judas Justus (107—113); Zachaeus, Tobias, Benjamin, John, Matthias (died 120); Philip (died about 124); Seneca, Justus, Levi, Ephraim, Joseph, and Judas Quiriacus, who died between 134 and 148. All these prelates were of Jewish extraction.

It took the vanquished city half a century to recover somewhat from the blow inflicted by the Masters of the World. During all this time the Romans not only openly despised the Jews, but deliberately provoked and exasperated them by studied disregard of their customs, sentiments, and prejudices.

At last, in the year 132, Rufus being legate of Judea, matters reached the bursting point. A certain Bar-Cochbas, taking the lead, raised the standard of revolt, and led his countrymen in a desperate struggle against their oppressors.

For three years they managed to defend themselves in the castle of Herod and to keep back the Romans. At the end of that time, however, the sinews of war failing them, they were compelled to surrender. In the carnage that followed neither sex nor age was spared. First a general butchery drenched the soil with blood, then the city was razed to the ground, and finally its ruins consumed by fire. A decree was issued forbidding



FIG. 30. — THE KNIGHTS IN BATTLE. Note the Dove-emblem on their banners and shields.

the Hebrews under penalty of death, to approach the place of their former capital. This decree continued in force up to the days of St. Jerome. He tells us that in his time certain pious Jews paid large sums of money to be allowed to mourn at the western wall, where portions of the original masonry survived the general destruction.

Bar-Cochbas had insolently posed as the Messiah. The members of Holy Sion being better informed could not, of course, acknowledge him. Enraged by this, he bitterly persecuted them during the rebellion (Euseb. Chron. 17 yr. of Hadrian). When Hadrian visited Jerusalem in 135, a black pall of soot covered the site of the once glorious city.

Only a few isolated buildings remained on Mt. Sion, a few mute landmarks, as it were, that had served as shelter to the soldiers that were detailed to demolish the city. Among these buildings was the Church of the Cenacle. Saved by God's power, when all beside was spoiled, it made the soil of Sion remain holy ground.

St. Epiphanius (307—403), who recorded the earliest traditions regarding Sion, in the fourteenth chapter of his Book on Measures and Weights, narrates in substance that Hadrian found the celebrated city leveled to the ground and the Temple destroyed. Only a few buildings remained, and the small church of the Christians, which had been set up in the place in which the disciples, on their return, after the Saviour was taken up from the Mount of Olives, went into the Upper-room. For the Cenacle, as the church was called, stood in that section of Mount Sion which survived the destruction of the city proper. Seven synagogues and a few other

buildings situated in the same locality likewise escaped demolition, but only one of these endured to the time of the proconsul Maximian and Constantine the Emperor. (Pat. Gr. Tom. XLIII, Lib. de Men. and Pond. Cap. XIV, Migne.)

Isaias said: "And the daughter of Sion shall be left as a covert in a vineyard, and as a lodge in a garden of cucumbers." These words graphically describe the condition of the Cenacle after the second destruction of Jerusalem.

It remained untenanted and neglected for at least a score of years. After the last traces of the demolished capital had been removed, the Romans built a new city which bore the name of Aelia Capitolina, in honor of Hadrian, its founder. Aelia was a pagan city. On Moriah, over the very spot where the Holy of Holies formerly stood, a temple was erected to Jupiter. Calvary was terraced, and on its brow a grove planted, within which rose shrines dedicated to Jove and Venus. Money and labor were lavished on the city, but it never prospered. Neither did it at any time rival Caesarea, the seat of Roman authority in Palestine.

The second century had run fully half its course before a small band of Gentile converts ventured to reoccupy the venerable Church on Mount Sion. Their pastor and bishop was a certain Mark, a suffragan of Caesarea. He was a brilliant scholar. He is credited with having put into definite form **The Didache,** an Apostolic treatise on the way of Life and Death, on the Sacraments of Baptism and the Blessed Eucharist, and on the Ministers of the Church. The Didache is not a compendium of doctrine, however; it presupposes a

knowledge of dogma and simply explains certain teachings of the Apostles. It may interest the reader to know that this work, after being lost a long time, was brought to light again in 1883, by Bryennios, the Greek Orthodox metropolitan of Nicodemia.

Mark died in the reign of Marcus Aurelius. Some think that he was martyred in the year 156. During the century and a half that elapsed between his death and the consecration of Macarius, during whose episcopate the Christians received entire liberty and official recognition by the edict of Milan, twenty-two bishops ruled over the See of St. James. They were: Cassian, Publius, Maximus, Julian, Caius, Symmachus, Caius II, Julian II, Capito, Maximus, Antonius, Valens, Dolichianus, Narcissus, Dios, Germanion, Gordios, Alexander, Mazabanas, Hymenaeus, Zabdas, and Hermon.

Of these prelates, Narcissus was eminently famous for holiness of life and the power of working miracles. He was of a severe disposition, which made him unpopular. To preserve peace and harmony in his diocese, he voluntarily retired and lived the life of a solitary. Whereupon the neighboring bishops selected and consecrated Dios as his successor.

Years later, during the episcopate of Gordios, Narcissus unexpectedly returned. Being then 110 years of age and too old and feeble to shepherd his flock, he associated to himself as coadjutor one Alexander, a Cappadocian. In 212 Narcissus died, and Alexander succeeded to his title. The new bishop was a friend of Origen. He was a scholar, and founded the first Christian library. It was in this library, located in Caesarea, that Eusebius, the Father of Church history, obtained

much information for his celebrated history. Alexander died in prison during the Decian persecution, A. D. 250.

Macarius, already alluded to, succeeded to the See of Aelia in 311. In January, 313, began a new era of Christianity. Churches multiplied, pagan temples were converted into Christian sanctuaries, and pilgrims directed their steps to Palestine to visit and venerate places made sacred by the life, passion, and death of the Redeemer. At the advanced age of eighty, St. Helena, among others, visited the Holy Land (326—327), and in conjunction with her illustrious son, erected churches and shrines over the more celebrated places.

In Aelia, which at this epoch was once more called by its former name, Jerusalem, they built the basilicas of the Anastasis and the Martyrion; the former over the site of the holy sepulchre, the latter over the place where the holy cross was found buried beneath the grove and terrace that had been erected on Calvary by Hadrian. So great was the fame of these sanctuaries that they soon eclipsed the renown of the Church of the Cenacle. That is why the bishop of Sion, from that time on, celebrated the more solemn functions in the Martyrion.

This must not lead us to believe, however, that all glory had departed from the Daughter of Sion. Some time before his death, in 337, Constantine had a new Church built over the primitive sanctuary, which was in keeping with the dignity and importance of the Mother of all Churches. We know very little of the architectural and decorative features of this new church, except that it was of the Byzantine style. It would seem that in its apse there was a mosaic which represented the Outpouring of the Holy Ghost on Pentecost. It is assumed



FIG. 31. — INVESTITURE OF A KNIGHT; Lower miniature. CHIEF MOURNER RETURNS THE SWORD OF A DECEASED KNIGHT.

by art critics that this was the prototype of all subsequent representations of the mystery in the East. The archaeologist Baumstark even believes to have found a copy of it in the Pentecost which decorates the mosaic triumphal arch of the Abbey Church of Grottaferrata in Rome.

St. Cyril, it will be remembered, was Bishop of Jerusalem from 350—386. Most of his great lectures—those that earned him the epithet of "Theologian"—were delivered in the Basilica of the Holy Cross. In Lecture Sixteen, which he delivered during Holy Week, A. D. 350, he refers to Sion under its title of Church of the Apostles. He says: "We confess the Holy Ghost, who spoke in the prophets and who, on the day of Pentecost, descended on the Apostles in the form of fiery tongues, here in Jerusalem, in the Upper Church of the Apostles; for in all things the choicest privileges are with us....And in truth, it were most fitting that as we discourse concerning Christ and Golgotha, so also we should speak concerning the Holy Ghost in the Upper Church. Yet, since He who descended there jointly partakes of the glory of Him who was crucified here, we here speak concerning Him also who descended there; for their worship is indivisible."

Sylvia, an Armenian pilgrim of the fifth century, who visited the church erected over the Cenacle by Constantine, describes it as follows: "The Church of Holy Sion, one stadium (about 200 yards) distant from that of the Resurrection, is one hundred cubits (about 150 feet, assuming the cubit to consist of 18 inches) long, and seventy cubits (105 feet) wide. It contains eighty (?) columns, united together by arches. There

is no upper division, but merely a wooden ceiling, from which is suspended the crown of thorns, which was placed on the head of the Redeemer. To the right of the Church is the Hall of the Sacred Mysteries, with its wooden cupola, whereon the Last Supper of the Lord is represented. It has an altar for the celebration of the liturgy." (Holy Land, Fr. Meistermann, p. 123.)

In 325 the 318 bishops that composed the first Council of Nicaea bestowed on the See of Aelia honorary precedence, but without withdrawing it from its canonical dependence on Caesarea. The seventh canon of that body declares: Since custom and ancient tradition have obtained that the bishops of Aelia be honored, let him have the succession of honor, saving, however, the domestic right of the metropolis. The bishop of Aelia came immediately after the Patriarchs of Rome, Alexandria, and Antioch.

After an eventful episcopate Macarius died, in 333. After him came Maximus II (333—349); St. Cyril of Jerusalem (350—386); John II (386—417); Praylios (417—421); Juvenal (421—458). In 451, through the efforts of Juvenal, the Council of Chalcedon elevated Jerusalem to the dignity of a patriarchate. This placed Sion over three metropolitans, fifty-six suffragan-bishops and territory bounded by Lebanon on the north, the Mediterranean on the west, Sinai on the south, and Arabia on the east. The honor was certainly well merited.

In Jerusalem it was customary to celebrate the holy mysteries, on special days with greater solemnity, in certain previously determined sanctuaries. In some cases these services took on a penitential character, in

others, they had for end to render more solemn and impressive the celebration of the greater feasts. The former observance corresponded to what the Latins called "Keeping Stations."[1]

In the East "keeping stations" ended towards three o'clock P. M., with the recitation of None. None consisted of certain psalms, antiphons, prayers, and the Pastor's Blessing. It was followed by the Holy Sacrifice, after which the faithful breakfasted.

At Jerusalem None was always said during Lent in the Church of the Cenacle. The same was done on the Wednesdays and Fridays of the year. Sylvia Estheria narrates in the account of her pilgrimage that the bishop of Jerusalem and his flock assembled in Sion to celebrate Easter, Low Sunday, the sixth day within the octave of Epiphany and Pentecost. So great was the love and devotion of the faithful for the place that had witnessed the Descent of the Holy Ghost that they tarried there even after sundown, to sanctify the last hours of Pentecost by prayer and song.

The liturgy observed in the Cenacle was that which later on developed into the Byzantine rite of St. James. Mass was said in Greek. Prior to the sixth century there was no special regulation for the hour of Mass, generally it was celebrated before noon, except on vigils and fast-days. Among the sacred songs then in use four

[1] In military language the word signified to do sentry duty. In the vocabulary of the Christians it was associated with the Wednesdays, Fridays, and certain vigils on which special guard over self was exercised by fasting, prayer, watching, and the visiting of certain sanctuaries.

are known to us through the Apostolic Constitutions. One of these, called "Candle-light Hymn," greatly resembled our "Gloria in Excelsis."

We have mentioned the Byzantine liturgy. According to this rite there is in the Intercession that follows the Consecration a very remarkable reference to the Cenacle. It shows the great esteem in which Sion was held. "We offer to Thee, O God," prayed the celebrant, "for Thy holy places which Thou hast glorified by the divine appearance of Thy Christ, and by the coming of Thy Holy Spirit, especially for **holy and glorious Sion, mother of all churches**. . . ." (Brightman, Eastern Liturgies, p. 54.)

As early as the fifth century consecrated women, hermits, and cenobites settled in Jerusalem. Among the latter were the Acoemetae (Sleepless Monks), who devoted themselves to the uninterrupted praise and service of God. They gave to public worship all the splendor and solemnity permissible.

Connected with the Cenacle was an order of men called Hagiosionites. At Abu-Tor, an eminence separated from Sion by the Valley of Hinnom, there is visible to this day an inscription indicating that it was the burial-place of these monks.

In 415 the relics of St. Stephen were moved to this church. It was fitting that they should rest where he had labored. Eudocia, the Queen of Thedosius II, cultivated special devotion to the protomartyr and erected several churches in his honor.

She spent the last sixteen years of her life in Jerusalem. It was through her kind offices that the south



Fig. 32. — From left to right: A KNIGHT DECORATED WITH THE DOVE; A KNIGHT IN FEAST-DAY ATTIRE; A KNIGHT IN ORDINARY COSTUME; A KNIGHT IN FRIDAY (Penitential) DRESS.

wall was rebuilt so as to include the Church of Sion within the city proper.[2]

Early in the seventh century a great calamity befell the Holy Land and its shrines. In 602 Maurice, the Emperor of Rome, was murdered by Phocas, his rival and successor. Choseroes II, King of Persia, had been befriended by the Emperor. To avenge the murder of his benefactor, the Persian invaded Syria, of which Palestine was a part. In this campaign he allied to himself a strong force of fanatical Jews. When Jerusalem fell, about 90,000 Christians were put to death. Within the walls of Sion 450 unfortunates who had sought refuge there were ruthlessly massacred. The Church was then set on fire. Most of the Christian sanctuaries were either burned or demolished.

It was during this invasion that the relic of the holy cross was carried away, as a prize of war by the Persian. Sion was rebuilt. St. Arculf, a pilgrim-bishop, speaks of it as restored in 670. He made a wax sketch of it, which Adamnanus, an Irish monk, incorporated into a work entitled Pilgrim Travels. St. Bede visited the Holy Land in 720. He gives a description of Sion and speaks of the monasteries in its neighborhood. A Latin document (Commemoratorium de casis Dei), assigned to the year 808, describes it as a Byzantine structure, forty by fifty-nine meters in size. The monk Bernard (870), likewise mentions it and says that the crown of thorns was venerated there. In 1010 the

[2] In the autumn of 1897 a mosaic, known as the Madaba map, was discovered. It seems to belong to the first half of the sixth century. The site of the Cenacle is clearly indicated on this ancient map.

Saracens in their turn overran Palestine, and among other sanctuaries of Jerusalem destroyed the Church of Sion. But soon after, this phenix-like temple again rose from its ashes.

The first Crusade ended in 1099, with the establishment of the Latin Kingdom of Jerusalem. During the reduction of the Holy City, the Church of Sion, already in need of repairs, was still more damaged. The victorious knights lost no time, therefore, to build a more substantial and imposing structure. On clearing the ground for the new foundations, they found traces of the old church which Constantine had erected over the traditional Coenaculum.

Following the usage which as this epoch was crystallizing into a law of ecclesiastical architecture, they built the new edifice from east to west, so that the priest when celebrating at the principal altar would face the rising sun. The nave of the church was divided into three aisles. The centre one terminated in an apse which was dedicated to the Descent of the Holy Ghost. There was an altar at the upper end of the southern aisle, to commemorate the Institution of the Blessed Eucharist. The western extremity of the northern aisle was converted into a magnificent shrine in honor of the Dormition of the Blessed Virgin. The Crusaders did not dedicate the Cenacle under its old title, but called it Our Lady of Mt. Sion. Seventeen ecclesiastics were detailed to minister in new Sion. From this time on the Latin rite was used.

A Greek manuscript, assigned by critics to the year 1122 contains an interesting account of how Holy Week services were conducted in Jerusalem. They

began on Holy Thursday with solemn Vespers at the Cenacle. The Patriarch blessed the holy oils. Towards evening the Holy Sacrifice was celebrated, at which the faithful communicated. This was followed by the Maundy, or Washing of the Feet, after which the faithful marched processionally to the Garden of Olives.

The Friday and Saturday offices were celebrated on Calvary. Friday was a day of great austerities and of long and trying ceremonies. Baptism was conferred on the catechumens in the forenoon. The Mass of the Resurrection took place toward sun-down.

The Latin Kingdom of Jerusalem was governed by Baldwin, the brother of Godfrey of Bouillon, and his descendants. After less than a century, this dynasty declined, and with it, much of the enthusiasm that once prevailed for Palestine and its sanctuaries. Willibrand of Oldenburg, in 1212, speaks of certain Syrian monks in charge of Saint Mary of Mount Sion and the Cenacle of the Holy Ghost.

To recover some of their departed power and prestige, the Christians under John of Brienne, in 1218, marched against Malek-el-Meradhem. This crusade failed. The Kalif, by way of revenge, ordered all Christian sanctuaries to be destroyed.

The Holy Land was still under the effects of this Moslem blight, when the gentle Francis of Assissi with a band of companions came on a pilgrimage. We can imagine how pained they must have been at the sight of these desecrations.

In 1228 Frederick II concluded a six-years' truce with the Sultan, Malek-el-Kamel. It was during this breathing spell that Francis, encouraged by the Sovereign Pontiff, established his Friars in the holy places. By a Bull dated February 1, 1230, Gregory IX warmly recommended them to the Patriarch of Antioch and Jerusalem, who then chanced to be in Rome.

Hardly had the Franciscans pitched their tents, when the Khwarizmians, a fanatic tribe in the service of the Kalif of Egypt, swarmed into Palestine and reduced Jerusalem. During the siege seven thousand Christians and nearly all the Friars were put to death.

Persecution, hardships, and even death could not, however, force the Brethren from their sacred posts. Over the massacred forms of their companions others pressed forward, equally ready to shed their blood, if necessary, in defence of the holy places.

To gain some measure of security and peace for these devoted sentinels, in the discharge of their arduous task, a noble lady of Sicily, Margaret by name, in 1335, purchased for them the venerable Church of Sion. She paid a thousand dirhem for it. At this epoch, transfers of property in Palestine did not possess great stability. For this reason Robert of Anjou and Sancha, his queen, opened negotiations with the governor of Egypt and Damascus, for the permanent acquisition of all the property connected with the Church and Monastery of Sion. The Sultan acceded to their wishes, and issued a deed of sale for the consideration of 32,000 ducats. This was a handsome sum, but it must be recalled that the purchasers, besides being sovereigns of Naples and Sicily, were honorary King and

Queen of Jerusalem. After the transfer was made, they offered the property to the Holy See, on condition that the Friars Minor be its guardians in perpetuity. Clement accepted the gift by a brief dated Avignon, November 21, 1342.

At this time Sion was a maze of old buildings that were connected by irregular passages and stairs. This circumstance did not dismay the Friars. Their hearts beating high with joy and gratitude, they remodeled and renovated the buildings. Some of these improvements endure substantially to the present day.

Under its original name, the Cenacle once more shed lustre on the holy mount. Connected with it was the mother house of the Franciscans in Palestine. Its guardian, who enjoyed the privilege of episcopal insignia, was also the Ecclesiastical Custodian of the Holy Land.

The Moslem character is essentially deceitful. After all, the Cenacle was not fully secure, and peace, for which the monks longed so much, was never of long duration. In 1368, a horde of Moslems invaded their home and massacred twelve of the Brethren; and in 1460, a mob attacked and partly demolished the east side of the monastery, where the Cenacle was located.

Thanks to the generosity of the Duke of Burgundy, the damage inflicted on the church was speedily repaired.

In 1469 the Friars were once more molested. Felix Fabri, who visited Jerusalem in 1483, found the entrance to the Hall of the Holy Ghost walled up completely, the work of hatred and fanaticism.

But worse was yet to come. In 1523 Solomon II ordered Jerusalem to be cleared of all Christians. The Friars at first weathered the storm, and for a time even retained part of their monastery; but later on the Cenacle, their greatest treasure, was unceremoniously confiscated.

Since the twelfth century a rumor started by one Tudela, a Jewish traveler, to the effect that the prophet David was buried under the Cenacle, grew and increased with avalanche-like velocity. In 1551 the greatest tension prevailed. The Mohammedans openly clamored for the sanctuary. The government was glad to have a pretext for ousting the Franciscans, confiscating their possessions, and converting the Cenacle into a mosque. It was then that the Cenacle became what it continues to be to this day, a Mohammedan temple, known as Nabi Daoud. At first Christians were forbidden to enter under pain of death. Only once did the Turks permit Mass to be said. That was in 1860 when the Princess of Hohenzollern obtained this privilege for Msgr. Spaccapietra, Archbishop of Smyrna.

The history of the Patriarchate of Jerusalem is far too complicated to be even outlined here, so we pass it over in silence. Suffice it to say that after the fall of St. John of Acre, in 1291, the Latin patriarchate was purely honorary. It continued such until 1847, when Pope Pius IX, induced by the return of normal conditions and the spiritual needs of Palestine, changed the nominal patriarchate into a regular See. The Holy Father himself onsecrated the new patriarch, October 10, 1847. Msgr. Joseph Valerga took possession soon af-

ter and governed the restored See until 1872, the year of his death.

He was succeeded by Msgr. Vincent Bracco (1873-1889). This prelate was most devoted to the Holy Ghost. He never decided anything important without first invoking the Father of Light. Both the Christians and the Mussulmans of Kerak, called him "L'Esprit-Saint" (the Divine Spirit). During his last illness public prayers were said for his recovery in Omar, the chief mosque of Jerusalem. All Palestine mourned his death. He is still affectionately remembered as the good and holy Bishop Vincent.

Most Rev. Louis Piavi succeeded him (1889—1905). The present Patriarch, Msgr. Philip Camassi, was appointed after some delay in 1906. Of the 67,000 inhabitants of Jerusalem about 25,000 belong to his flock.

But to return to the sons of St. Francis. After being driven from the Cenacle, they managed, four years later, to secure the Monastery of Saint-Saviour, which they still occupy. Aided by the Emperor Francis Joseph, they added to the monastery in 1885 a magnificent basilica, the main altar of which is dedicated to God the Holy Ghost in memory of Franciscan relations with the Cenacle. Nabi Daoud, as the Mussulmans call the Cenacle, is now in impaired condition. It is surrounded except on the northwest, where it faces the Church of the Dormition, by a cordon of squalid hovels and barracks. Like the original building, it is two stories high. The limestone of which it is built has turned ash-gray with age.

The visitor enters on the northwest corner. The ground floor is divided into two compartments. The ceiling is arched and is supported by two columns. The lower west room is known as the Hall of the Washing of the Feet. The east room is a little smaller, but its ceiling somewhat higher. In it is a sarcophagus of stone, which is covered with rich red carpets. To the believers of Islam it represents the tomb of David. The upper story is reached by a flight of twenty steps. It is divided into two parts of uneven levels by a row of stone pillars. On the capitals of these may still be seen grape-and-vine carvings, symbolic of the Blessed Eucharist. The keystone bears the figure of the Lamb. The room that faces the west is called the Supper Chamber. The other, reached by a stairs of eight steps, is sacred to the Outpouring of the Holy Ghost. It, too, contains a so-called tomb of David. Christians are not permitted to enter this room. Over it rises a drumless bell-shaped cupola.

The Greek monk Phocas, who visited the Cenacle in 1185, says that in his day the temple (by which he means the upper room) had four arches and a cupola. On the left (west) the Last Supper took place; in the apse of the bema (sanctuary) the Descent of the Holy Ghost. On the lower floor Christ washed His disciples' feet. From this we see that the present mosque is substantially the same building as the Cenacle which was repaired by the Friars in the fourteenth century. "The present Holy Cenacle," says Meistermann, "stands on the site of that of the twelfth century, and also on that of the fourth century, which had been a Christian



FIG. 34. — HENRY III, Receiving the Count of Nevers into the Order of the Saint-Esprit, 1579.



FIG. 35. — A KNIGHT COMMANDER IN GALA DRESS. Note the Dove-emblem on the cross and the Tongues of Fire on the mantle.

church ever since the Ascension of Our Lord" (New Guide to the Holy Land, 1907, p. 127).

To sketch, then, in a few lines the history of Holy Sion, we find the original Coenaculum to have been a spacious two-story building. Seemingly it was connected with adjoining dwellings by one or more courts. On being dedicated to divine worship, it underwent such alterations as its new destination demanded. For nearly three centuries it was the cathedral of Jerusalem. It certainly survived the first destruction of the city, and, unless early writers misinform us, the second one as well. Whatever remained of the old building disappeared in the fourth century, and on its site rose the new church of Constantine. In the twelfth century the Crusaders erected a commanding edifice on the same spot. Two centuries later the Franciscans in turn built on those very foundations a more modest sanctuary, which, though Islamized into the Mosque Nabi Daoud, still bears in Christian language the ancient title of the Holy Cenacle.

It is true, Sion is no more. Glory has departed from the mount. But its memory is immortal. Might it be that in the providence of God this memory should attach ivy-like to the adjacent basilica, recently dedicated to the Dormition of Our Lady of Sion? Is this massive pile to bear witness to the site of the Cenacle when the present mosque shall have crumbled to dust? God the Holy Ghost knows.

CHAPTER X

The Hospitalers of the Holy Ghost

THE Hospitalers of the Holy Ghost embodied a philanthropic movement that originated in the heart of a French layman towards the end of the twelfth century. It would be both interesting and instructive to know more of the details and the early history of their foundation. For to them more than to any other humanitarian factor does the world owe the organization and development of the modern hospital system, a system that has revolutionized the ways and methods of attending and alleviating acutely ill and afflicted humanity.

In the year 990 Ricuin, the Bishop of Maguelonne, gave in fief to one Master Guillem the nascent seigniory of Montpellier, one of the finest sections of the romantic and delightful country of Provence.

During the administration of Guillem VI (1121—1149), a lineal descendant of the first Lord of Montpellier, there was founded in this city-State a School of Medicine which surpassed even the celebrated University of Paris. And in 1160 it had grown sufficiently to induce the illustrious Placentius of Bologna to open within its walls a College of Law. Being Papal territory and a place of rising importance, although not yet the see of a bishop, Alexander III, in 1162, convoked

there a council for the purpose of adjusting the case of the anti-Pope Victor and for solving certain problems occasioned by the Albigensian heresy.

Early in the twelfth century some members of the Guillem family, chronicles do not record which, erected a hospice for indigent sick and travelers. This guest-house afforded temporary aid and shelter to many who sought relief from their maladies and afflictions in the great medical institution of Montpellier. And when science failed them, as it was bound to do in many cases, there was still left to them hope at least of being relieved in another way. For Montpellier possessed, moreover, a miraculous shrine dedicated to the Mother of God under the name Notre Dame des Tables. Among the celebrated pilgrims that paid homage to Mary at this privileged spot were Popes Urban II, Gelase II, Calixtus II, Innocent II, Adrian IV, Alexander III, Clement IV, Clement V, and Urban V.

To the sick and poor that visited Montpellier the Hospice of St. William was a great blessing; to the citizens it was an inspiration and reminder of the Christian and humanitarian dispositions of the Guillems.

Fame and prosperity might tempt, but they could not captivate Lord Guillem VI. In 1149 he withdrew from office in favor of his son Guillem VII. Having put in order his temporal affairs, he bade goodbye to fame, wealth, and ease, and entered Grand-Selve, a Cistercian monastery in the Diocese of Toulouse. He died there some years later in the odor of sanctity.

Guillem VII, the new Lord of Montpellier, had taken as wife Matilda of Burgoyne. From his last will and

testament, dated September 29, 1171, we learn that he had four sons. The oldest, Guillem VIII, inherited the father's title and estate; the second, Guillem Bourgognon, was named for the mother. We shall refer to him again. The third son bore the name of Raymond. His father intended him for the Church. He was to retire to Grand-Selve to pursue ecclesiastical studies and sanctify himself until called to fill the neighboring See of Agde. The fourth son was named Guy (Gui, Guido), the diminutive of Guillaume (William), a term of endearment, given no doubt because he was the youngest of the children. To him the father bequeathed one hundred ducats.

At this time the Knights Templars were held in great esteem by the French, but by none more than by the chivalrous people of Provence. The foremost families prided themselves in giving a son to this once illustrious order. The Guillems were to be no exception. Guy was selected to be their representative. He was to spend six years with the Templars. In due time he was to make profession of the warrior-monk life as practiced by the knights and after that receive no further allowances.

However, in the event that one of the other sons were to die before Guy had completed his course and taken vows, the ruling lord, as head of the family, was to recall him and provide for him at the rate of twenty marcs of silver.

It is the received opinion, though unfortunately it cannot be substantiated by documentary evidence, that this fourth son of Guillem VII was no other than Guy



Fig. 36. — BY THE HOLY GHOST, MARY, THE HEAVENLY QUEEN, IS CONSTITUTED OUR LIFE, OUR SWEETNESS AND OUR HOPE.

of Montpellier, the founder of the Hospitalers of the Holy Ghost.[1]

Virchow, basing himself on the researches of M. Germain, does not subscribe to the traditional opinion.[2] Nevertheless we prefer it and shall follow it, because the results of M. Germain's inquiry are all negative and in some cases erroneous. He errs, for instance, when he assigns the subordination of Montpellier to Rome to the year 1228, during the pontificate of Gregory IX. In reality it took place in 1254 under Alexander IV.

Besides, if Guy was not of this family, it is not easy to account for the generosity of Guillem VIII to the new foundation, as we shall presently see. But we are anticipating.

Guillem-Bourgognon, the second son, died in 1182. His possessions reverted to the head of the family. If at this time Guy was with the Templars, he must have been called home, as his father's Will expressly directed. Such an event would very likely have been recorded in the annals of the knights. But no reference to Guy is found, though they do speak of Guillem VIII, who in 1189 exempted the Order from taxes and imposts. (Cf. "Geistlichen Ritterorden, Prutz, by Delaville le Roulx; Vol. VIII, p. 281.)

---

[1] Gui de Montpellier, "Etude historique," par l'Abbe Paulinier; Montpellier: Boehm et fils, 1870; p. 3. "Le Messager du St. Esprit," Lierre, Belgique, September, 1906; pp. 263-266. "Histoire du Languedoc," par Dom Vaissette, Tom. III, p. 546. "Histoire litteraire de la France," Tom. XVI, p. 599.

[2] Publications de la societe archeologique de Montpellier, 1859, No. 27; "De la charite publique et hospitaliere a Montpellier au moyen age," p. 502 et sq.

This silence is significant. We are inclined to believe that he never entered the Templars at all, but following the bent of his dispositions, unconsciously prepared himself for the great task that God had reserved for him.

Being a gentleman of leisure and means, he spent much of his time in the exercise of the spiritual and corporal works of mercy. To serve the sick more efficiently, he very likely qualified in medicine and surgery.

Naturally, most of his attention and labor would be bestowed on the ancestral Hospice of St. William, which at this time was taxed considerably beyond its capacity.

Several notable miracles wrought at Notre Dame des Tables in 1189 drew to Montpellier a multitude of sick and afflicted, as well as large troops of pilgrims, many of whom depended almost entirely on public charity.

We can more easily imagine than describe the feelings of the pious and sympathetic nobleman at the sight of so much unrelieved misery. Various plans of alleviating it suggested themselves. But whatever the solution, two things above all were clearly imperative, namely, larger and better equipped quarters and more methodical care of the sick by persons specially trained for this task. These two points stood out in bold relief. The more Guy reflected on them, the more he felt urged to undertake their realization. He was not blind to the difficulties that must follow such a step. Nevertheless, confiding in Him who to all appearances was inspiring the work, he decided to undertake it. He enthusiastically set about recruiting fellow-workers. Providence visibly blessed his apostolate.

Before long artisans and builders were busy at work in Pyla-Saint-Gely, a picturesque suburb of the city. And as by degrees their labors took definite shape, there rose a building, massive and spacious, which was destined to be a landmark in the history of hospitaler organizations. It was dedicated to the Holy Ghost, and must have been opened to the public sometime during the last decade of the twelfth century.

Followers and co-workers flocked around the founder. For there was something magnetic about his venture, something fascinating and irresistible. Donations, too, were not tardy in forthcoming. Thus we find in the archives of Montpellier that in 1197 Guillem VIII waived all claims to and ratified the sale of a garden and some fields that Marie de Fabregues and Bertrand de Montlaur donated to Guy, the procurator and founder of the Hospital of the Holy Ghost.

In his testament, dated November 4, 1202, Guillem VIII left to the leper colony of St. Lazarus 100 sous; to the ancestral Hospice of St. William, 200 sous, and to the Hospital of the Holy Ghost, 1000 sous.

Guy and his first disciples were all laymen. "Their organization possessed the noble characteristic that all its members were laymen." (H. C. Burdett, "Hospitals and Asylums of the World." London, 1893; Vol. III, p. 42.)

Before long these pioneer nurses perceived the wisdom and propriety of consecrating themselves and their enterprise to God by an act of religion. Encouraged by their spiritual superiors, they at first lived in community as a pious brotherhood. They followed, by way of experiment, a quasi-religious rule. They took in the in-

digent sick and cared for them in a systematic way; they aided the afflicted and buried the dead.[3]

The new foundation attracted the attention, not only of individuals, but of communities as well. It was an eminently successful experiment and prospered beyond expectation. The founder had the great satisfaction and consolation of seeing the tiny seed he had planted grow into a majestic tree, which was developing powerful branches, laden with fruit and foliage. Homes similar to that of Montpellier were opened and managed by him in Barjac, Largentiere, Milhan, Brioude, Troyes, Marseilles, and even beyond the Alps in the Eternal City.

That Lotario de Conti, before his elevation to the Sovereign Pontificate, had visited Montpellier on his way to Paris, is certain. That he was acquainted with Guy and his new foundation seems highly probable.

This would explain the great interest he took as Innocent III in the Hospitalers and their various establishments.

On April 22, 1198, hardly three months after his election, with a score of other far more important and pressing matters awaiting adjustment, Innocent III took time to address instructions to the Bishop of the Province of Aix to the effect: (a) not to molest any one that was disposed to aid the Hospitalers; (b) to authorize them to build churches and open private cemeteries; (c) to let them select from the secular clergy chaplains for themselves and for their establishments.

---

[3] Cf. Johann Wolfii, "Lectionum Memorabilium et Reconditarum Centenarii," XVI, p. 508.

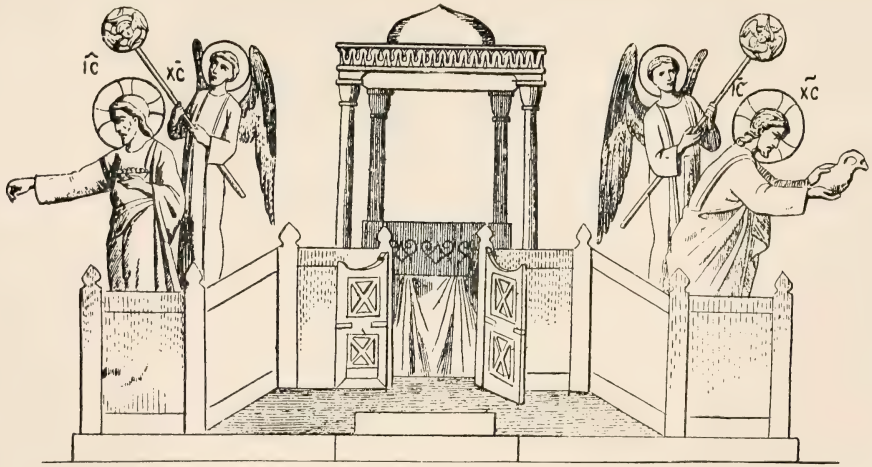


FIG. 37. — A BYZANTINE FRESCO. On the right Our Lord sends the Paraclete, the Gift of Gifts. On the left He gives Himself in the Blessed Eucharist.

And on the following day, April 23, he formally approved the new organization under the title of "The Hospitalers of the Holy Ghost."[4]

In his continuation of the "Ecclesiastical Annals of Baronius," the Dominican Bzovius, referring to this approbation, says: "In that year (1198) Innocent III. among other deeds worthy of the Sovereign Pontificate, confirmed the erection of the Hospital of the Holy Ghost founded by Guido at Montpellier."[5]

And the Abbé Paulinier, who seemingly had access to the autograph notes which Baronius prepared for his proposed thirteenth volume, quotes therefrom as follows: "We find several indults accorded to different persons by Innocent III in the first year of his pontificate, and in particular the one by which he confirmed and enriched with indulgences and extended to the whole world the Order Regular of the Hospitalers of the Holy Ghost, which had recently been founded by Guy of Montpellier."[6]

The Hospitalers of the Holy Ghost must not be confounded with any of the charitable Brotherhoods that provided shelter and protection for the pilgrims that visited the Holy Land. These were organizations of warrior-monks. But the Hospitalers of the Holy Ghost were essentially religious nurses of the sick.

The hospital idea did not, of course, originate with Guy and his disciples. To care for the sick—a precept

---

[4] Cf. "Dictionnaire des Ordres Religieux," Helyot, Tom. II, col. 206 et sq.; "Encycl. Theol.," Migne, Vol. XXI.

[5] "Annalium Ecclesiasticorum," Tom. XIII, p. 7, div. 7.

[6] "Le Messager du St. Esprit," October, 1906; p. 301.

of charity—is as old as Christianity, but it was by means of his Order that he reformed the old methods and made popular the new, thus laying the foundations of that civic-ethical institution which in its fuller development is a crowning achievement of modern civilization.

The Hospitalers were under the special protection of Rome; they observed a rule composed by their founder, and were authorized to open branch houses which shared in the same privileges as the mother hospital.

Among the houses directed by the Hospitalers at the time of their first approbation were the two Roman Hospitals of Our Lady across the Tiber, and of St. Agatha at the entrance of the city. These houses were far from sufficient to meet the needs of so large a community.

Additional hospital facilities were sorely needed. And the horrid evil of infanticide then gangrening the social body had to be checked.[7] Innocent, with his characteristic promptness, decided to erect an additional institution sufficiently ample in scope to satisfy all humanitarian needs that clamored for redress.

He selected for its location the Leonine quarter, a section which is known as the Borgo Santo-Spirito and embraces the right bank of the Tiber from the Bridge of St. Angelo to the south colonnade of St. Peter's. In the days of old it constituted an English settlement known as the Schola Saxonum.

In 715 Ina, one of the Saxon heptarchs, built a church for these colonists which they dedicated to the

[7] Helyot, Vol. II, col. 206-207; Lucae, "Holstenii Cod. regularum observationibus critico-historicis a M. Brockie," ilustratus Tom. V, p. 499.

Mother of God.[8] He himself made a pilgrimage to Rome in 718, and in memory of his visit added a hospice to the church.

Later on Offa, a chief of the Mercians, had other buildings added and endowed the whole plant. These pious foundations were badly damaged by fire in 817 and again in 847, and during the war between the Guelfs and the Ghibellines they were practically demolished. The property which they once occupied, as well as the endowments, were now at the disposal of the Sovereign Pontiff. They could be put to no better use than the erection of the proposed hospital and foundling asylum.

The year 1204 brought both sorrow and joy to the founder of the Hospitalers. It brought sorrow by the death of his brother and the consequent passing of the ancestral estate to Peter of Aragon, the son-in-law of the last of the Guillems, and joy by an invitation from the Pope, his august patron, to come to Rome with a band of his Hospitalers and take charge of the new institution in the Leonine quarter.

Guy took with him six companions. They were truly seven additional gifts of the Holy Ghost to the population of Rome. On July 19, 1204, the Sovereign Pontiff published a Bull, which was in reality the second charter and constitution of the rapidly developing Order. Innocent evidently united in this document the riper experience of the founder and such canonical regulations as his wisdom judged best calculated to secure the stability and success of the foundation.

[8] "Ecclesia Sanctae Dei Genitricis Virginis Mariae in Sassia."

The Bull is addressed to Guy, Master of the Hospitalers of St. Mary in Saxia and of the Holy Ghost in Montpellier; it provides as follows: A hospital is erected in St. Mary of the Saxons; a community of Hospitalers is established; four priests are attached to the institution; they, too, must make profession in the Order, and are subject to the Sovereign Pontiff; the houses of Rome and Montpellier are united under one government; there is to be one master-general for both houses; the members enjoy exemption and can be excommunicated by the Pope only; the Italian province can solicit alms in Italy, Sicily, England, and Hungary (France and Germany are left to the French); in localities under interdict only one collection is to be taken up; the collectors are under the protection of the Holy See; interdicts are not to affect funerals of the Hospitalers; the farms and vineyards owned by the Order are exempt from tithes; they are authorized to open oratories and burial grounds; in matters of the sacraments they are subject to the Ordinaries; in case of general interdict they are to conduct divine services privately; that is, without ringing bells, and the church doors closed; novices are to make a year's novitiate, professed members cannot withdraw from the Order without permission from the master-general, turbulent members can be dismissed on the request of the majority of a chapter; members are exempt from all ecclesiastical and secular allegiance; in conclusion, Innocent recommends the work to the paternal solicitude of his successors.[9]

[9] "Bullarium Diplomatum et Privilegiorum Sanctorum Romanorum Pontificum." Taur Edit. Tom. III. p. 189 et sq.

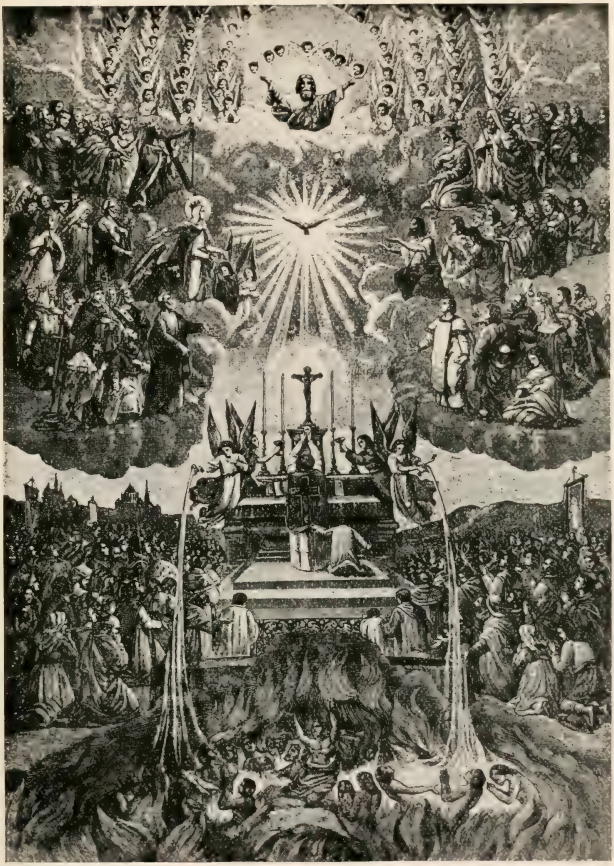


FIG. 38. — By the Holy Sacrifice, the Divine Spirit rejoices the Church Triumphant, strengthens the Church Militant, and comforts the Church Suffering.

The name of St. Mary in Saxia was soon changed into that of Santo-Spirito in Sassia. We cannot fix the time of this change. Neither can we tell why the Hospitalers were dedicated to the Divine Spirit, especially at an epoch when devotion to the Blessed Virgin enjoyed phenomenal popularity among the people. It is true, works of mercy are generally appropriated to the Holy Paraclete, but in the present case we incline to the conjecture that the favorite devotion of the founder was a determining factor of this choice.

If we examine his coat-of-arms we find it to consist of two fields. The one on the right is devoted to the Hospitalers, and the one on the left to the family of the Guillems. The right half consists of a white cross of twelve points in sable. Above it is a dove-emblem of the Holy Ghost, in a cloud of silver over a foundation of gold. The left half consists of a disc in gules on white, the family symbol of the Lords of Montpellier.

The chapel of the new hospital was dedicated to the Divine Spirit, possibly at the suggestion of Pope Innocent. He watched over Santo-Spirito with fatherly love and solicitude and missed no opportunity to further its interests. On January 3, 1208, he raised its chapel to the dignity of a station and endowed it with the same indulgences as the great basilicas of Rome.[10] He, moreover, organized for its benefit a corps of lay auxiliaries known as the Confraternity of the Holy Ghost.[11]

In the decree of erection the Pontiff directs that on the Sunday after the octave of Epiphany the holy

[10] "Bullarium," Tom. III, Ex. Baluz, Ep. 179.

[11] Morichini, "Degli Instituti di Publica Carita....in Roma," Vol. I, p. 39.

sudarium, commonly known as Veronica's veil, be carried processionally from St. Peter's to Santo-Spirito, accompanied by Cardinals and other dignitaries; that the Chief Pastor himself pontificate and preach at the hospital; that there be a distribution of alms to the 300 inmates and to 1000 other poor; that each of these receive three denarii—one for bread, one for meat, and one for wine; in conclusion, he requests his successors to observe the same.[12]

Great must have been the joy that inundated the soul of the venerable grandmaster at the sight of such tokens of appreciation from the Vicar of Christ himself. Greater and more lasting joy, however, was to be his before the year had run half its course.

Guy appeared on the stage of life ready-made and equipped for his special mission. At the psychological moment he starts a new movement in the ethic-social sphere. He stands by to direct its course until it is well launched, then, as his appearance was—unheralded and serene—so is his departure. He appears in silhouette, as it were, against the sky of a new day. He fades from sight as soon as the dawn bursts into dazzling light.

All we know of his death is that sometime during the first half of the year 1208—seemingly in the spring—full of good works and merit, he went to his eternal reward. For on June 10 Innocent III, in a Bull addressed to the Hospitalers, refers to Guy's death at Rome as a recent event.[13]

In this communication, Innocent, in compliance with the request of the Hospitalers made Santo-Spirito

[12] Epis. Innoc. III, Paris, 1682; Tom. II, p. 98; Lib. X, Ep. 179.
[13] "Bullarium," Tom. III, pp. 215-216.

the head of the organization, and its rector, superior-general of the whole Order. He also approved the election of P. de Granerio as master-general.

The first body of Hospitalers consisted exclusively of men. But about the time of the founder's death a female branch developed. This departure was in perfect keeping with the tastes of the time. For most of the leading types of religious life provided for members of both sexes, as we see in the case of the Benedictines, Carthusians, Dominicans, and Franciscans.

Speaking of the pontificate of Innocent III, Cardinal Morichini says:[14] "There was added to the Hospitaler Brothers of Rome a female branch, also known as the Nuns of St. Tecla. They observed the same rule as the Brothers. In the early days of their existence their chief occupation was the care of the foundlings. But they also shared in the nursing of the sick, according to accepted usage. Later their services were restricted to the care of orphans and foundlings." It was in this capacity that they were first employed in Santo-Spirito. They received the title of St. Tecla because their convent was attached to a church which was dedicated to the first Christian female martyr. They were also known as the Sisters of the Holy Ghost, or simply as the Hospitalers.

Innocent III died June 16, 1216. He was succeeded by Honorius III. The new Pontiff judged the union between Montpellier and Rome to be detrimental to the Italian province, so he ordered their separation May 13, 1217. The decree is addressed to Cinthius, the master-

[14] "Roma Antica et Moderna," Vol. I, p. 278.

general; it repeats and confirms certain obligations and privileges of the Hospitalers; Santo-Spirito is received under the special protection of the Holy See; its master is subject to the Pope only.

The severance of the two provinces brought on a number of controversies. Montpellier felt hurt and asserted its seniority. On March 15, 1229, Gregory IX directed that henceforth the Order was to have a Cardinal-protector; that Santo-Spirito was its mother house; that Montpellier depended on Rome, but was allowed to collect alms in France, Navarre, and Germany. The Bull was addressed to John, Rector of Santo-Spirito.[15]

Matters do not seem to have moved smoothly, for in 1254 Alexander IV annexed the archhospital to the Italian Province. By this act Montpellier was subordinated completely to the Roman commander and even lost the right to collect alms.

The French were loath to comply with demands that seemed so unjust and harsh to them. But Rome was well justified in its course. Gregory X (1271—1276) insisted that they submit and assign their revenues to Santo-Spirito. They complied on June 20, 1291, as we learn from a document of Nicholas IV. As a sign of their submission they paid an annual tribute of three pieces of gold.[16]

It was natural that in France Guy's work should develop with great rapidity and bear fruit of genuine excellence. Means and vocations abounded. Would that it had been likewise blessed with firm steersmen

[15] "Bullarium," Tom. III, p. 443.

[16] Helyot, Tom. III, p. 204.



Fig. 39. — CLAUDE FRANCIS POULLART DESPLACES, Founder of the Missionary Fathers of the Holy Ghost.



Fig. 40. — THE VENERABLE FRANCIS PAUL LIBERMANN, First Superior-General of the Society of the Holy Ghost and Immaculate Heart of Mary.

and brainy financiers. This seems to have been the weak spot of the French province.

In imitation of the military orders, the Hospitalers followed the system of grouping their manors and other landed possessions into distinct commanderies. They frequently appointed laymen over these commanderies, who, abusing the trust committed to them, took advantage of the position to enrich themselves. This caused untold misery to the religious.

Their temporalities were regarded by canon law as possessions of the Church. As such they were free from tax and under the protection of the Holy See. This is why Honorius III, on May 13, 1217, ruled that these unjust stewards be first admonished, and if they continued contumacious, be adjudged guilty before God and denied Holy Communion.[17]

Another evil the Hospitalers had to contend against was the tendency of bestowing their hospitals and dependencies as benefices on clerics. This abuse was checked in 1336 by the Council of Clermont.

The administration of their temporalities continued vexatious and unsatisfactory. For a time it was entrusted to a body of lay trustees known as the "Militia" or "Knights of the Holy Ghost." This experiment was a failure, too. Members of this organization would take over the estates and pay the Order a stipulated sum in return. Instead of controlling the lay element, the seculars soon controlled the Hospitalers. The knights grew in power and insolence. They were the dominant element in the Order for many years and managed to

[17] "Bullarium," Tom. III, p. 320.

extend their organization and influence even to other countries.

In 1459 Pius II found himself forced to intervene. A radical remedy had to be administered. The knights were officially suppressed and their doubtfully acquired possessions turned over to the Order of Our Lady of Bethlehem.

To make assurance doubly sure and prevent all lay intrusions in the future, Sixtus IV, in 1476, decreed that only professed Hospitalers could be appointed to any commandery or post of trust in the Order.

The name of Sixtus IV shall ever shine in the history of the Hospitalers as one of their foremost patrons. It was his good fortune to realize the dream of Innocent III, which was to make Santo-Spirito a center where Christian charity could gather under her wings every form of human misery and pain.

The original buildings and equipments of the old archhospital were no longer adequate and suitable to satisfy the needs and demands of the growing city. Of this Sixtus was convinced.

Accordingly, he decided to rebuild it on a larger and more magnificent scale. Along the right bank of the Tiber he erected the principal building, a splendid sample of early Renaissance. Its length was pleasingly broken in the middle by an imposing octagonal dome. The interior was enhanced with niches and frescoes, the latter depicting scenes from the life of Sixtus.

A covered gallery was added to the main hall by which arrangement accommodations were secured for 1200 patients. Besides the principal ward, there was a special lodge for surgical cases, an asylum for the in-

sane, a nursery for foundlings, a protectory for boys, a similar institution for girls, a home for the aged, an apartment for the Hospitalers, a residence for the commander and his household of chaplains, surgeons, and nurses. There was also a well equipped operating room, a pharmacy reputed the best in the city, and a splendid collection of works on medicine, which in course of time developed into the celebrated Biblioteca Lancissiana. At times this unique colony on the Tiber had a population little short of 5000 souls.

Improvements on such a scale necessarily entailed expenses correspondingly great. To raise the required funds Sixtus decided to interest the laity by reorganizing the old Confraternity of the Holy Ghost.

This lay association had declined with the death of Innocent III. Eugene IV (1431—1447) during his pontificate attempted to revive it, but it took the tact and skill of Sixtus to place it once more in a flourishing condition.

On March 21, 1477, he opened the Confraternity register to all the faithful. Up to this it had been a men's society only. Now both sexes were admitted. Sixtus himself and the members of the Sacred College joined it and inscribed their names. The most illustrious personages of Europe followed their examples. Nonresidents of Rome registered by proxy. In the course of time the Book of the Confraternity, as the register was called, became a remarkable collection of signatures.

Ferdinand Gregorovius, writing to Virchow November 14, 1877, said: "I was delighted to learn that you explored the archives of Santo-Spirito. I remem-

ber having seen the register of the Confraternity, which is a remarkable collection of autographs. It covers mainly the period of Sixtus IV. The most illustrious men of Europe had themselves received into the confraternity. I had hoped to find the name of Copernicus also but was disappointed."

The offerings made by the sodalists were consigned to the hospital fund. For their temporal alms the faithful were requited by favors of the spiritual order. They enjoyed privileges similar to those granted during the great jubilees. The Pope also granted them a plenary indulgence for the hour of death.

Deceased associates were buried with special honors. The corpse was shrouded in a particular habit, four torch-bearers and sixteen sodalists attired in funeral camise accompanied the body to the grave. Mass was said for all deceased members every Monday and in honor of the Holy Ghost, and for the living on Thursdays.

On Pentecost the sodality celebration began with the exposition of the holy sudarium at the Basilica of St. Peter's. A procession was then formed in which the Sovereign Pontiff participated. Relics of St. Andrew, St. Paul, and St. Catherine were carried in procession. On reaching Santo-Spirito either the Pope or one of the Cardinals pontificated and preached.[18] In 1513 Leo X, after introducing some modifications, changed the name of this Confraternity into that of "Della Carita."

[18] Cf. "Bullarium," Tom. V. pp. 246-290.



FIG. 41. — COLLEGE BUILDING AND CHAPEL, Duquesne University of the Holy Ghost, Pittsburgh.

Sixtus IV, like his predecessor, watched over the organic well-being of the order. On February 11, 1483, he addressed a letter to Pio de Ruvere, in which he directed that the members elect their superior, subject to the approval of the Holy See; that the orphans be treated in a paternal way; that the female Hospitalers share in the immunities and privileges of the Cassinesians of St. Justina; that the Order have a Cardinal-protector.[19] About this time—the fifteenth century—the order reached its zenith. It conducted approximately a thousand establishments and numbered over 10,000 professed members.

A brief survey of the mode of life observed by the Hospitalers has its place here. Their life was based on the traditional principles of religious discipline. According to Le Saumier, Eugene IV made the Order follow the rule of St. Augustine. This was about the year 1440. The chaplains formed a community of canons-regular. The correction of this category was reserved to the Cardinal-proctector.[20]

The lay Brothers and Sisters at first observed the rule of their founder, but later on, it was practically replaced by that of St. Augustine. The oldest edition of their rules and constitutions extant is that of 1564. It was promulgated by Bernardine Cyrillus. The introduction states that it is conformed to the old rule and contains the following preamble: "Freely we have offered ourselves to God the Holy Ghost, to the Blessed Virgin, and to our masters, the sick (dominis infirmis),

[19] "Bullarium," Tom. V, p. 289.

[20] Cf. Chap. XXVI, Reg. Hosp. Sp. Sti.

that we may be their perpetual servants, having promised by oath and solemn vow, by a free act of our will, no one compelling us (to observe) chastity, poverty, obedience, and humble patience."[21]

The two branches formed but one organization and were governed by the same code of regulations under one and the same commander. "The rule binds alike the Brothers and the Sisters, because in a community of the Holy Ghost it would be unbecoming if the admission and discipline of members differed." (Chap. XCVII, Reg. Hosp. Sp. Sti.)

Spiritual exercises, study, labor, recreation, everything was regulated. They recited the Roman office. Members were not permitted to leave their community unaccompanied or remain away over night. Neither might they when out, accept anything except water. Candidates made a year's novitiate in some house of the Order.[22] An annual chapter was held at Pentecost. The grandmaster was empowered to visit and direct the establishments of the Order. But it does not seem that this right was habitually exercised. Tarrugi da Monte Pulciano, who was commander from 1595—1601, is the only one that visited the houses and kept a record of the visitations.

The costume of the Hospitalers in the earlier years of their organizatian seems to have been an ample habit without cincture. It was supplied with a cowl. In a

[21] Migne, "Dict. Rel.," Vol. II, col. 218.

[22] If a Brother or a Sister contracted leprosy, they were not to be dismissed, but cared for as any other patient. The city of Halle as early as 1241 had a Holy Ghost Hospital for infectious diseases. It was likely to a house of this kind that members so afflicted would be transferred.

book printed A. D. 1600 a Hospitaler is represented in such a garb. His beard is shaven, but his locks are long. In his right hand he holds a bunch of keys.[23]

Later on a more distinctive uniform was adopted. The Sisters wore a plain habit tightened by a girdle, the veil, and the mantle. To the habit was attached the white cross of the Order. The professed chaplains continued to wear the ordinary ecclesiastical dress of the country in which they lived. To their soutane and mantle was affixed a patriarchal cross of twelve points —the distinctive badge of the Order. In France the canons when at office wore with the surplice a small blue-edged cape. On the left arm they wore an ornament called an "aumusse." It represented the maniple. In Italy the choir dress was nearly the same. In Poland they used a violet mosette. (See Figs. 24, 25, 26, and 27.)

We have mentioned the badge of the Hospitalers. It consisted of an upright and two parallel bars. The edges were so cut as to form in all twelve points. The significance of the twelve points is not known. The form of this cross is said to date from the introduction of Christianity into Gaul. The perpendicular bar, it is claimed, represents St. Lazarus, and the two horizontal ones his sisters, Martha and Mary.[24] The commanders wore the same kind of cross, but it was made of gold. The center was enameled azure and ornamented with

[23] Cf. Johann Wolfii, "Lectionum Memorabilium;" Centenarii XVI, p. 740.

[24] On the legend that makes the family of Bethany the apostles of Marseilles, see Cath. Encyl. Vol. IX, pp. 97-98.

a golden dove-emblem. When in choir they wore violet, in keeping with their rank.

In Italy the nuns were eventually excluded from nursing the sick. Accordingly, they restricted their labors to the care of orphans and foundlings. They had establishments in Tivoli, Formelli, Tolentin, Viterbo, Ancona, Eugubio, Florence, Ferrara, Alexandria, and Murcia.[25]

At Santo-Spirito the girls were kept, as a rule, until ready either to marry or to consecrate their lives to God as Oblates. In either event the house gave them a modest dowry. The boys on reaching a certain age were transferred to a trade school in Viterbo. Those who made good, after mastering a trade and serving their time as apprentices, were helped to set up little shops of their own.[26]

During the pontificate of Innocent X (1644—1655) the co-existence of male and female Hospitalers in Italy began to grate on Italian conventionalities. Yielding to popular bias, Alexander VII (1655—1667) abolished the female branch for Italy.[27] The French Hospitalers, male and female, toiled side by side, as we see in the houses of Besançon, Dijou, Montpellier, Poligny, and Stephansfelden. In some cases they had distinct establishments, as, for instance, at Bar-sur-Aube, in Neuf-Chateau.

The house of Neuf-Chateau merits special notice. It was founded in the lifetime of Guy, and continued to prosper under the supervision of his disciples until

[25] Migne, "Dict. Relig.," Vol. II, col. 220.

[26] "Roma antica et moderna," Roma, 1750; Tom. I, p. 120.

[27] Morichini, op. cit., Vol. I, p. 94.



FIG. 42. — DAUGHTERS OF THE HOLY GHOST (Saint-Brieuc). Note the Saint-Esprit emblem suspended on the breast.



FIG. 43. — MOTHER MARGARET HEALY MURPHY, Foundress of the Sisters of the Holy Ghost (Texas).

1760. After that the Sisters continued their work under secular direction, weathering by their tact and devotedness even the great Revolution.

They were less fortunate during the stormy period that terminated in the Revolt of 1848. On March 1, 1842, the people whom they had served so long and so loyally demanded their retirement. Deeply pained, but not daunted, the six survivors withdrew to Rouceux, a municipality in the Vosges district.

Ten years later Bar-sur-Aube, having recovered from its ultra-democratic fever, recalled the Sisters. In 1860 they numbered thirty-two members. They conducted small houses of education for poor girls, mostly orphans, at Bar-sur-Aube, Rouceux, Busseng, and Poligny. We have been unable to ascertain if this hardy shoot of a once glorious tree escaped the blows aimed by modern infidels against Christ and His own.

Poland had several communities. The first was that of Pradnik, founded in 1221. Twenty-three years later it was transferred to Cracow. A few houses were likewise started in Spain and in India. England, strange to say, never possessed a house of the Order. The Hospitalers of Jerusalem and the Knights Templars were the only representatives of this type of religious recorded for Great Britian.[28] But King John donated the estate of St. Michael of Wintele to Santo-Spirito. At first an annual gift of 100 marks was given and later the property transferred to the Order. It was formally

[28] "Monasticon Anglicanum," History of the Abbeys, Hospitals, etc., in England and Wales; Sir William Dugdale; eight volumes; London, 1846.

accepted by Honorius III, January 3, 1218.[29] Virchow, on examining old inventories of Santo-Spirito in 1871, found that, besides the above, other properties in Scofrath and Wimpin had been donated to the archhospital.

We now come to the house of Germany. Shortly after the founding of the Hospitalers every large and small city of Germany had its Holy Ghost Hospital and Chapel.[30]

Thanks to the indomitable industry and the untiring researches of Virchow, we know more of the German establishments than we do of all the others in Christendom combined. These studies are incorporated in a series of essays on public medicine and infectious diseases.[31]

Co-eval with the Montpellier foundation, and possibly even prior to it, there were some hospitals in Germany that were dedicated to the Divine Spirit. Volz places in this category the Holy Ghost Hospitals of Freiburg in Breisgau, Pfullendorf, Breisach, and Ueberlingen.[32]

He accepts that the Freiburg house existed as early as 1120. And as regards that of Memming, it is certain that it was erected in 1010 by Henry, Lord of Kirchheim and Weissenhorn.[33]

---

[29] "Bullarium," Tom. III, pp. 335-336.

[30] Cf. Burdett, "Hospitals and Asylums of the World," London, 1893; Vol. III, p. 512.

[31] "Gesammelte Abhandlung aus dem Gebiete der öffentlichen Medizin und der Seuchenlehre," von Rudolf Virchow; two volumes, Vol. 2; Berlin, 1879.

[32] Das Spitalwesen und die Spitäler des Grossherzogthums Baden; Karlsruhe, 1861; p. 10.

[33] Cf. Schelhorn, Kleine historische Schriften; Memming, 1789; p. 237.

The Heiliggeistspital of Bremen also may have belonged to this class. There was attached to it a church of the Holy Ghost. In 1236 a quarrel arose over it between the cathedral chapter and the Deutschorden, members of which had taken charge of the hospitals and claimed a right to the church.[34] The Red Star Crusaders of Inowraclow in 1268 directed a church and hospital of the Holy Ghost, which belonged to the Matthiasstift in Breslau.[35]

In Germany both branches of the Hospitalers labored in the same establishments. The records (for 1288—1304) of Halberstadt speak of a hospital conducted by converse Brothers and Sisters of the Holy Ghost.[36]

The Hospital of Rothenburg, on the Tauber, had a master and a mistress (Meisterin) in charge of the staff. And at Aalborg there was a prior with thirteen Brothers and a prioress with twenty-three Sisters.[37]

In 1183 the Knight Wittebeg gave the Michaelsberg, near Ulm, to the monastery of Reichenau for hospital purposes. A body of canons of St. Augustine organized the work. It developed into the Ulmer Heiliggeistspital.[38] That both branches of the Hospitalers were represented in this house is clear from the regulations that governed it. In 1376 its Brothers were honored with the cross of the Hospitalers of Mount Sinai.

---

[34] Cf. Schumacher, in Bremisches Jahrbuch, 1865; Vol. 1, p. 184.

[35] Wuttke, Städtebuch des Landes, Posen, p. 326.

[36] Cf. G. A. von Mulverstedt: Was there a monastery in Bukan, near Madgeburg? p. 23.

[37] Munster, Kirchengesch. von Daenemark und Norwegen, Vol. II, p. 656, cited by Hurter, Ch. Hist., Vol. IV, p. 227.

[38] Virchow, Archiv. Vol XVIII, p. 296.

The Memmingen Hospital was likewise conducted by a mixed staff, which was organized in 1093 at Vienne, in Dauphiné, but amalgamated later on with the Holy Ghost. They began their work with a hospice for travelers. In 1178 this was enlarged into a hospital. In 1215 Friederich II bestowed on the mother-house of these religious the right of patronage for Memmingen.[39]

Most of the hospitals not directly founded by the followers of Guy were converted into Holy Ghost institutions in the course of time. The Hospital An den Schwellen at Basel was founded prior to 1265, but was not affiliated to the Hospitalers until 1409.[40] The oldest hospital of Mayence was erected near the Domkirche. In 1145 Archbishop Heinrich conveyed its management to the canons of Gottshal, in Rheingau. In 1236 Archbishop Sifrid transferred it to the Rhine, near the Gereonskapelle. At the same time he entrusted its direction to the Hospitalers of the Holy Ghost.[41] The Hospital of Elburg, founded in 1242, and also that of Thorn, were dedicated to the Holy Ghost. The Deutsche Orden exercised patronage over both.[42]

At the end of the fourteenth century there were over 150 Holy Ghost hospitals in Germany.[43]

---

[39] Cf. Joseph Fohr, von Hormayr-Hortenburg, Die goldene Chronik von Hohen-Schwangen; Munich, 1842; p. 56.

[40] Virchow, Archiv. 1860; Vol; XVIII, p. 294.

[41] Schaab, Gesch. Mainz; Vol. II, p. 173.

[42] Virchow, Archiv., 1861; Vol. XX, p. 460.

[43] We give the list compiled by Virchow. The date indicates the year of the foundation, or the year in which a preexisting hospital was converted into a Holy Ghost institution, or the time when such a house is first mentioned in history:

1207 Zurich
1228 St. Gallen
1233 Bern



FIG. 44. — THE VERY REV. ARNOLD JANSSEN, S. V. D., Founder of the Society of the Divine Word, and of the Missionary and of the Contemplative Sister Servants of the Holy Ghost.

During the Reformation many of these houses were changed into municipal hospitals (Bürgerspitäler). The Bürgerspitäler of Würzberg, Bern, and other cities were formerly Holy Ghost Hospitals. In some cases the original name was retained. The Holy Ghost Hospital of Berlin, which until 1885 occupied a site on the Heiligenstrasse, is an example. Houses were not necessarily laicized by the change of the directorate. The ecclesiastical authorities of Basel, for instance, directed the Holy Ghost Hospital of that city to be handed over to the secular administration. Even before the sixteenth century cases are on record where the civil authorities took part in the management of hospitals entrusted to the Hospitalers. In 1487 the municipality of Schassburg (Siebenburgen) and the officials of the

1225 Constanz
1257 Villingen
1275 Pfullendorf (Twelfth century)
1297 Freiburg in Br. (1120)
Breisach (twelfth century)
Thirteenth century, Meersburg
1322 Pforzheim
1363 Neberlingen (twelfth century)
1386 Radolfzell
1411 Waldshut

1204 Brandenburg
1214 Spandau
1231 Salzwedel
1251 Stendal
1278 Berlin (1272)?
1299 Perleberg
1300 Pritzwalk
1309 Wittstock
1313 Werben
1319 Gardelegen
1321 New Ruppin
1343 Grausee
1363 Prenzlau
1377 Angermunde
Havelburg
1390 Treuenbriezen
Seehausen
Frankfort a. O.
Königsberg i. Neum.
Muncheberg
Orderberg
1553 Kyritz

1214 Breslau
1261 Bunzlau
1264 Gorlitz
1273 Brieg
1275 Glatz
1220 Stephansfelden
1230 Oppenheim

Antonius Orden of Hungary agreed that after the death of the rector the city council be empowered to name the successor.

The Hospital of Hermanstadt (Siebenburgen) and the Councilors of the city clashed during the administration of Pietro Mattei de Capuciuo (1443—1478). The master-general appealed to the local bishop, who took up the case in 1456. Peace was temporarily restored. Later Matthew, King of Hungary, also intervened, taking the side of the city against the rector.

Another case is found in the history of the Holy Ghost Hospital of Rostock. The canonical rights of this house were supplemented by additional favors granted it by the Prince-Bishop Hermann von Schwerin. The rector of Rostock could invite any clergyman he

---

1236 Mainz
1272 Speyer
1422 Nieder Ingelheim

1238 Coblenz (on the Leer)
1286 Cöln
1291 Crefeld
1344 St. Goar (?)
1355 Meyen

1209 Halberstadt
1241 Halle
1246 Guedlinburg
1267 Helmstedt
1284 Madgeburg

Krakow
Crivitz
1237 Stettin
1256 Stralsund
1262 Greilswald
1269 Demmin

1272 Anclam
1309 Barth
1311 Stolp (vor dem Thor)
1319 Coslin
1325 Treptow a. Toll.
1364 Stargard
1368 Gollnow
1369 Schivelbein
Helgard
Colberg
Rugenwalde
Byritz
Damm
Treptow a. R.
Wollin
Eckermunde
Pasewalk
Greifenhagen

1242 Elbing
Thorn
1263 Sagan

wished to preach on feast days, which was a restriction, of course, on the local chaplains.

In the course of time a number of suburban hospitals were changed into retreats for well-to-do, retired persons. Thus originated the "Pfründneranstalten." People of means selected these houses to spend the evening of life. Vacancies were quickly purchased as soon as available. Some of the hospitals were converted into lazar houses.

For exact information on the conditions of each house, the individual charters and annals must be studied. The earliest houses of Germany depended on Montpellier, and with it, when it lost its self-government, they passed under the authority of Santo-Spirito in Rome. The Italian commander appointed the local

1240 Ulm
1258 Biberach
Rothenburg a. N.
Kirchheim
Mergentheim
1291 Wimpfen and Reutlingen
1322 Markgronnigen
1223 Memmingen (1010)
1252 Augsburg
1281 Rothenburg a. Tauber
1291 München
1319 Würzburg
1331 Nürnberg
1349 Melrichstadt
Weilheim
1355 Aub
1358 Passan
Starubing
Dinkelsbuhl
1451 Eichstadt

1278 Frankfort a. M.
1358 Limburg a. L.
Fritzlar (Freisslar)

1218 Hoxter
1280 Dortmund

1290 Steinau (1209)
1296 Glogan
1302 Ober-Benthen
1320 Freistadt
1343 Strehlen
1451 Kohen
Namslau
Luben
1268 Moroclaw (?)
1209 Wien
Brizen
Sterzing
1292 Sangerhausen
Eisenach
Naumburg
1401 Wittenburg

superiors and rectors. As a token of dependence a small annual tribute was imposed.

A record dated 1207 states that Innocent III confirmed the foundation of the Hospital of Zurich and imposed an annual tax of one gulden to be rendered to Santo-Spirito.[44] The same Pontiff in 1209 confirmed the Holy Ghost Hospital of Halberstadt. It was the gift of the Count of Blankenburg. A tax of two silver marks was imposed.[45] A tribute of one mark was paid by a Holy Ghost chapel near Vienna.[46] The house of Pforzheim founded September 16, 1323, by the Margrave Rudolf and his wife, was under the direct jurisdiction of Santo-Spirito.

Tribute was sometimes paid by branch houses to the parent hospital. The Hospital of Hermanstadt, already alluded to, was subject to the house of Ofen, and

1256 Hanover
1300 Göttingen
Northeim

1236 Bremen
1247 Hamburg
1465 Rendsburg
1334 Lubeck

1218 Parchim
1250 Wismar
1260 Rostock
1298 Schwerin
Mollen
Oldeslo
Ratzeburg

1299 Ribnitz
1361 Gadebusch
1363 Stargard in Mekl.
1370 Plau
Fourteenth century, Sternberg
1555 Neu Brandenburg
1577 Robel

1256 Königsberg
Danzig
Marienburg
1396 Pr. Holland
1510 Riesenburg

1225 Riga
1376 Reval.

[44] Schopflin, Historia Zaringo; Badensis V, p. 131.

[45] Epist. Innoc. III, p. 164, lib. XI, Ep. 69.

[46] Epist. Inn. III, p. 219, lib. XI, Ep. 169.



FIG. 45. — CONFRATERNITY DEVOTIONS, HOLY GHOST APOSTOLIC COLLEGE CHAPEL

with it, under the jurisdiction of Vienna, to which it paid an annual tax of "one mark or four ducats."[47]

The insane asylum of Stephansfelden, in Alsace, was fromerly a Holy Ghost Hospital. The Counts of Werdlen erected a house for indigents and foundlings some time prior to 1220. At an early date it was entrusted to the Hospitalers.[48] A number of filial houses depended on Stephansfelden. Among them was Memmingen.[49] Memmingen, in turn, assumed the management of Wimpen about the year 1650. An annual tax of seven pieces of gold was paid for the two houses.[50]

The oldest Holy Ghost Hospital of Germany is that of Brandenburg. It is mentioned as early as 1204.[51] Zurich was founded in 1207, Halberstadt and Wien in 1209, Lubeck in 1234, and Hamburg in 1247. It would seem that there were some in the Duchy of Baden prior to 1204, but these claims cannot be sufficiently substantiated by records. A review covering the territory now embraced by the German Empire shows that there were at least fifty Holy Ghost Hospitals in 1291.[52]

But to return to France. By the end of the fourteenth century there were, it is claimed, over 400 houses of the Order. Their history was never written.

---

[47] Fried. Muller, Geschichte der Liebenburgischen Hospitäler bis zum Jahre 1625; Wien, 1858; p. 27.

[48] Schopflin, Alsatia illustrata, 1761; T. II, p. 451.

[49] Cf. Schelhorn, Kleine historische Schriften, Memming, 1789, p. 237.

[50] Brockie, Holstenii Cod. Reg. V, p. 502.

[51] Riedel. Cod. diplom. Vol. VIII, Part I, p. 45.

[52] Virchow, op. cit. Vol. 2, p. 41.

Rohrbacher, for instance, does not even mention this great movement, though his history consists of twelve large volumes. Information from other sources is likewise deplorably scant. The Sardinian troops looted the archives of Santo-Spirito on entering Rome in 1870 and destroyed many documents that no doubt contained much valuable information, bearing on the French province.

The French Hospitalers were chiefly disturbed by the evil of lay intrusion. Sixtus IV managed to check it in 1476. But then came the Reformation, which in France took the form of Calvinism.

In 1559 the followers of Calvin had seventy-two places of worship. They multiplied with great rapidity. Within two years they had over 2000 churches. Men of the greatest prominence, such as Condé, Anthony of Bourbon, and De Coligny, joined the ranks of the heretics. Within thirty years France had eight so-called "Wars of Religion." In the very first of these (March, 1562) the venerable foundation of Montpellier, the cradle of the Hospitalers, was mercilessly plundered and destroyed by these polished Huns.

Nearly a century later, in 1660, an attempt was made to rebuild the house. But the work never passed beyond the first stage. Grass and moss-covered patches of stonemasonry, pathetic traces of an abortive effort, were all that modern investigators could find.[53]

---

[53] Cf. Publications de la Société archéologique de Montpellier, 1859, No. 27; De la Charité publique et hospitalière à Montpellier au moyen-age, 502, par M. A. Germain; also Guy de Montpellier; étude historique par l'Abbé Paulinier, Montpellier, 1870.

During the civil-religious war that rent France over the succession of Henry IV, the Order was sorely afflicted. In 1593, when Henry IV abjured heresy, and peace was restored, the French Hospitalers had lost nearly all their houses and were practically ruined.

Among the surviving members Anthony Pone distinguished himself by his efforts to restore their lost fortunes. He seems to have been as injudicious as he was zealous, for his methods of recruiting members and raising funds deservedly aroused public indignation. Other spasmodic efforts were made by various individuals, always well intentioned, but unsuccessful in the end. On September 4, 1617, Oliver Trau de Tarrada secured the commandership for France and Navarre. He displayed great energy and determination. In 1619 Paul V ratified his nomination on condition that he would make profession in the Order. He was also encouraged by Gregory XV, and in 1625, aided by Louis XIII, who induced Urban VIII to give back home rule and self-government to the French Hospitalers.

Unfortunately for De Tarrada, he sacrificed too much of the religious character of his society to secure its restoration and rehabilitation. He revived the "Knights of the Holy Ghost" and also countenanced other irregularities, notably that of receiving members of other religious societies.

On September 25, 1646, Innocent IX instructed the vice-legate of Avignon and all bishops of France to oblige such regulars as had joined the Hospitalers to return to their own Orders.[54]

[54] Bullarium, Tom. XV, p. 65.

In 1656 M. Desecures was nominated master of Montpellier. His nomination was contested, but after some delay Alexander VII approved it, and he entered on office in 1659. He became involved in difficulties with the government and was finally exiled in 1668. It was during his administration the Hospitalers attempted to rebuild the archhospital of Pyla-Saint-Gely.

Desecures was banished, but could not be silenced. He clung to his title and defended it against Campon and De Bazoche, two rival claimants. De Bazoche had the support of the Crown.

To clear the situation a general chapter was convoked for April 27, 1671, but before it was held the Government nominee departed this life. Clement X now took matters in hand, and in February, 1672, appointed Du Colombier on the condition of joining the Order. This appointment nettled the king. Taking advantage of the chaotic state of the Order, he declared it extinct and assigned its revenues to the military Order of St. Lazarus and Mount Carmel.

François Marie Phoebus was commander of Santo-Spirito during these events. Early in 1673 he appointed Du Colombier his vicar for France. The new vicar, a man of uncommon courage and energy, entered the lists against his royal antagonist and fearlessly attacked the decree of dissolution. Finding him a stronger opponent than he expected, the king sent him to the Bastile for eight years.

Aroused but not frightened by this act of royal tyranny, the various detached and independent houses of the Order united and under the standard of Parnajon, head canon of the French province, continued to fight



FIG. 46. — PENTECOST by Jean Malvaux.

for their existence. They argued that they depended on Santo-Spirito and that consequently the Crown had no jurisdiction over them or their temporalities. They were aided in their fight by De la Costa, the chief of the lay Knights of the Holy Ghost.

In 1689 and in 1690 the State reiterated its decree of dissolution and declared null and void whatever the Hospitalers had done since 1672. Some of the more resolute heads of hospitals continued to withstand the execution of the decrees, applying to themselves that possession is nine points of the law. They admitted that Montpellier was dissolved, but they disclaimed all relationship with that community.

Their defense was resolute. It was more, it was diplomatic. They knew the king's weakness for soldiers. They volunteered to raise him a regiment at their own expense. Louis took the bait and, wonderful to say, immediately saw the case in exactly the light in which they saw and defended it.

A chapter was convoked for February 15, 1692, at the Grand Augustines in Paris, the chapel of the Royal Order of the Saint-Esprit. The Hospitalers were reorganized. In March, 1693, they were officially recognized, and their temproalities confirmed by a royal decree.

Thibault de Montmorency, the new commander, perfected the organization and recast its rules and constitutions. Influenced by the Knights of the Holy Ghost, who had assisted in gaining the victory, Montmorency gave the restored Order a distinctively military character. The Hospitalers of the Holy Ghost now

comprised "Ancient Knights," "First Officers of the Sword," "Knights of Honor," "Knights of Obedience," "Knights Servants," and "Knights Minor Officers." An unholy traffic in brevets ensued. Diplomas were sold at fixed prices. It cost 400 fr. to be a Knight Minor Officer or a Knight of Obedience or a Knight Servant. To be a Knight of Honor cost three times as much.

A reaction was bound to come. The old Hospitalers, who had taken the vows of religion, protested against these innovations. They denounced the laymen as intruders and innovators and demanded that a committee be appointed to investigate matters. Their request was granted. On May 10, 1700, the committee reported in favor of the religious. Whereupon Louis ordered De Montmorency to return his commission and rescinded all his official transactions. The commander obeyed, and soon after, possibly as a result of the shock, departed this life. But not so the host of tinsel knights. They contested the latest decree and actually induced the monarch to reopen the case.

On January 1, 1701, Louis named a committee of eight to examine if the Hospitalers were religious in the ordinary sense or not. The most distinguished of this committee were Pere la Chaise, Bossuet, and Cardinal de Noailles.

They were very slow in their deliberations. In 1707 Paul Sigismond, member of the Montmorency family, was authorized to engage a number of doctors of civil and canon law to study the same question. It was understood that he ambitioned the commandership.

His lawyers gave as their opinion that since the Order was a mixed body, consisting of laymen and religious, it could, like the military orders, be governed by a lay commander. Such was their verdict. It provoked no opposition on the part of the Hospitalers. On the contrary, for reasons unsurmisable, they supported the candidacy of Montmorency. Their ranks were henceforth to be open to laymen, who would belong to the Order on the score of obedience and hospitality and attend to the temporalities. The canons and religious were to continue the specific work of the society. The Hospitalers proper were to select from their numbers a grand prior, who was to have special jurisdiction over the professed and assist the lay commander in the general government of the society. They were confident of approval. But, contrary to their expectations, Louis XIV enforced the decision of May 10, 1700, on the ground that they were religious in the strict sense. This ended the controversy.

After the death of Louis XIV, as all students of history know, the star of French prestige waned with great rapidity. Religion felt the change. The spirit of darkness displaced the spirit of faith. Nature asserted herself in her worst moods. Vocations diminished. Religious apathy paralyzed the masses.

So impoverished were the Hospitalers in consequence, both as to numbers and to resources, that in 1760 the male branch became extinct and their establishments fell under secular control. During the great Revolution even the names, the last vestiges of the Hospitaler Order, were, with a few exceptions, obliterated.

Fortune was kinder to the Italian Hospitalers. Under the fostering care of the Sovereign Pontiffs they prospered and continued to flourish. Paul III, in 1540, added to the Roman archhospital the handsome Church of the Holy Ghost. It is a sample of Renaissance architecture and was designed by Antonio da Sangallo. It contains a bronze baldachin, which is ascribed to Palladio. The façade, with its dove-emblem of the Holy Ghost over the entrance, the work of Mascherino, was built in 1587 by order of Sixtus V. The paintings and decorations of the interior were executed by Jacques Zucca, Live Agresti, Marcel Venusti, and Paris Nogari. The brick campanile, with its virile corner pilasters, was erected under Sixtus IV. It is one of the noblest towers of early Renaissance.

These improvements and a notable diminution of alms during the pontificate of Julius III (1550—1555) put the finances of the Order into alarming conditions. The preceptor was replaced by a committee designed to relieve the situation. The new method did not succeed. On June 13, 1556, Paul V restored the office of preceptor and appointed to it Francis Cappellus, a Veronese priest of great energy and business capacity.

In Session XXI (chap. 8) the Council of Trent abolished the office of alms collector and forbade any one but the Ordinaries to publish and apply to the faithful indulgences in the future. This regulation, whilst remedying certain serious abuses then rampant, incidentally reduced the income of many eleemosynary institutions. For their agents and collectors could no longer distribute spiritual favors in return for temporal alms. The Hospitalers were greatly affected by this regulation,



Fig. 47. — THE IMMACULATE CONCEPTION, a Masterpiece of the Holy Ghost. Miniature from an old hymnal of the Cathedral of Sienna.

for their representatives had up to this enjoyed special faculties.[55]

To help the Hospitalers, Pius IV, on October 11, 1564, revived such of their privileges as did not conflict with the Tridentine regulations. Two members of any given chapter could collect alms. But they could receive no fee. The same Pope also reformed the business methods of Santo-Spirito and made new regulations for its notaries. He also canceled the privilege of exemption and made the hospitals dependent on the local ecclesiastical authorities. On account of the number of its inmates and their diversified conditions Santo-Spirito was often a party to legal transactions and proceedings. To safeguard the interests of the institution and remove certain otherwise unavoidable inconveniences, Clement VIII, on February 10, 1605, exempted it from all civil jurisdiction and directed that all future cases be tried before the Papal Vicar or his delegate.

Difficulties arose out of this new arrangement. These were covered by supplementary regulations put into effect on July 3, 1606, by Paul V. The same Pontiff, on December 13, 1605, directed Octavius Tassanus to open a savings bank for the benefit of the poor in connection with the hospital.

The charter of this bank, a document of translucent simplicity, provides for the safety of the deposits, authorizes certain investments, requires 200 scuti to be

[55] Wolfiud di Tabernis, a chronicler of the sixteenth century, records for 1435 that certain Knights of the Holy Ghost were located at Groning, in Württenburg; that they wore the Hospitaler cross; that they had faculties to absolve from all cases.

always available, forbids credit drafts on depositors, exacts weekly and annual statements.

The keys of its safe were three in number and held by the preceptor, the superintendent and the treasurer. The money chest could be opened only in the presence of these three officials.[56] This enterprise was a success financially and otherwise. The income of the hospital in 1624 was over 100,000 golden crowns (about $180,000).

During the eighteenth century the Hospitalers continued the even tenor of their good work. The marvelous apostolate of St. John Baptist de Rossi (1698—1764) at Santo-Spirito during this time deserves notice.

De Rossi was idolized by the colony on the Tiber. He was all but worshiped by its consumptives. He had his own key for their department so that he could enter at will. He spent so much time there that for a while it was feared that he had contracted the disease himself. But God spared him.

One day after making the usual rounds of the sick, he started back home. He had advanced about 200 steps, just as far as the Bridge Saint-Angelo, when he felt inwardly moved to return to the hospital. He obeyed the impulse.

On reaching the door he met some men carrying a man on a stretcher. The patient was in the last stage of consumption. De Rossi, fixing his eyes on him, said solemnly, "Brother, are you ready?" With confusion the man answered that he was not. The saint then took him in tow, helped him to make his confession and gave

[56] Bullarium, Tom. XI, pp. 251-255.

him the last sacraments. A few days later the man died with signs of true compunction and resignation.

On another occasion, having visited St. Peter's, De Rossi started for La Trinité des Pélerins, which is on the far side of the Tiber. He did not intend to stop at Santo-Spirito, which is quite close to the south colonnade of the piazza, and accordingly started in the opposite direction.

Strange to say, after having walked for some time, he found himself in the pharmacy of the hospital. On awakening to the reality of his surroundings, he noticed a patient who was evidently very low. Something told the saint that the man needed his services. He questioned him and in the end found out that the wretched fellow had received the last sacraments eleven times, but every time unworthily, because of a deliberately concealed sin which he was ashamed to confess. With his usual sweetness and tact, De Rossi straightened out the man's tangled condition and moved him to sorrow for the past. An hour later the fellow was dead.[57]

More remakable still is the following episode. This time De Rossi started out with the intention of visiting the House of the Incurables. It was located in old Rome. To his astonishment he found himself in the Leonine quarter in front of Santo-Spirito. He did not enter, but once more started for the Incurables. He walked briskly in the proper direction, as he thought, but lo and behold! he finds himself in the plaza of St. Peter's. This alarmed him. Was he losing his mind, or what was the matter? He entered the basilica for a

[57] Vie de St. Jean-Baptist de Rossi, Rome, 1901, pp. 197-199.

short visit, and then, with his intention well renewed, he started once more for the Hospital of the Incurables.

After proceeding for some distance, during which he pondered on this inexplicable incident, he discovered to his utmost surprise that he was approaching the main entrance of Santo-Spirito.

No wonder he was dazed. By degrees he mastered his feelings and paused to reflect. As he did so, a groan issuing from the vestibule brought him to his full senses. On approaching he saw a youth with several ugly gashes in his head. He was bleeding profusely. To all appearances he was the victim of a brawl. Some one had dragged him to the hospital and left him there.

De Rossi summoned help and remained with the fellow until consciousness returned. His attentions were poorly acknowledged. As soon as the man realized his condition, he burst into a tempest of curses and invectives against heaven and earth. De Rossi prayed and waited until the infuriated Italian cooled down and grew more rational. Forgive the scoundrel that had tried to kill him? "No, never!" De Rossi was not disconcerted by this reply. He had a special facility to soften obstinate characters. To make the story short, the man eventually did forgive his enemy, received the sacraments and died soon after, saved by the mercy of God and the tact of the saintly De Rossi.[58]

The miracles of grace wrought by the Divine Spirit on souls during their sojourn with the Hospitalers would cover many volumes. Two other canonized saints, besides St. John Baptist de Rossi, were intimately connected with Santo-Spirito.

[58] Op. cit. pp. 199-200.



FIG. 48. — CRYPT OF LUCINE, CATACOMB OF ST. CALLISTUS, Containing the Oldest Symbolic Representation of the Holy Ghost.

One of these was cheerfulness personified. He was a perfect charmer. Sometimes he would playfully put his old biretta on a patient and then laugh until every one within hearing distance would shake with mirth. When he sang, the sick forgot their pains and smiled with happiness. He had a way of giving people a little slap on the cheek that almost put them into ecstasy. When he spoke of the good God, he fairly trembled with emotion. He had a peculiar lump on his left side. The knowing ones whispered that it came to him in the Catacombs while keeping vigil for Pentecost. A globe of fire had embodied itself in his side and pressed out several ribs. Yes, he was a jovial saint, this warm-hearted Padre Filipo del Neri.

One Sunday morning Cesare Baronius, the great annalist, came to St. Philip to go to confession. Philip would not hear him, but sent him to Santo-Spirito to visit the sick. Baronius remonstrated, but in vain. Philip made him go. As he walked through one of the wards he found a man dying who had not had a chance to receive the sacrament of penance. Baronius heard his confession and gave him Communion. The man died immedately after.[59]

St. Philip was frequently accompanied in his visits by another priest, a man of soldierly bearing. He was not quite as demonstrative as Philip, but he could read the hearts of men like a book. His knowledge was more than speculative. Some of the old chaps smiled and gave an insinuating wink. Their surmises were not altogether unfounded, for Camillus de Lellis before his

[59] The Life of St. Philip Neri, edited by Autrobus, Vol. II, p. 3.

conversion had trod for a time the primrose path. St. Camillus, it will be remembered, founded a society known as the Fathers of a Happy Death. Like their founder, they were greatly devoted to the sick at Santo-Spirito and spent much of their time with them.

During the pontificate of Leo XII (1823—1829) a school of medicine was opened in connection with the archhospital. An idea of the work done at Santo-Spirito may be formed when we recall, for instance, that from 1831—1840 134,916 patients were received and nursed. Of this number 123,461 were discharged and 11,455 died. The average mortality a year was 8.27 per hundred. During the same decade the orphan and foundling department housed 31,000 children.

Unrest and disaffection seized on the Italians of the Pontifical States during the early decades of the nineteenth century. In Italy, as nearly a century before in France, the hospitals now fell under secular control and the Hospitalers dwindled down to a corporal's guard. Monsignor Antoine Cioja, their last master general, and Dom Pierre Ziochini, his vicar, realized that their sun had set. Nobody was surprised, therefore, when Pius IX, on July 1, 1847, pronounced the dissolution of the Order.[60]

The Hospitalers had directed Santo-Spirito for 643 years. Their grandmasters, beginning with Alexander Neroni in 1515, were generally Italian prelates. History has preserved the names of seventy of these. Peter Barbo, the nephew of Eugene IV, was the most dis-

[60] Morichini, Degli instituti di Carita per la sussistenza et l'educazione dei poveri, in Roma; p. 111.

tinguished of these. As Paul II, he later ruled the Church from 1464 to 1471.

During the Papal government Santo-Spirito was open to all without discrimination. It was Catholic in its sympathies, like the Church that had given it existence. Twelve canons cared for the spiritual needs of the inmates. Once a month additional priests, mostly religious, assisted in hearing confessions. An atmosphere of piety and Christian resignation pervaded the institution. Pictures of a religious and cheerful character adorned the walls. Prayers were said at fixed periods, in which the "seigniors malades," as the sick were styled, were urged to join.

Every department had its patron saint. The tubercular ward was named for St. Hyacinth. Its inmates observed his feast by special services and a modest banquet. On such occasions would be brought into requisition gifts sent by the Holy Father to his sick children. There was music thrice a week during meals. On Sundays, flowers, fruits, and dainties were brought by callers that represented various benevolent associations. The dead were laid to rest on the neighboring hill of the Janiculum. Delegates of the Bona Mors fraternity accompanied the body to the tomb to give it honorable burial.

With the change of government in 1870 came a change of executive policy for Santo-Spirito. Its religious character disappeared. It is now conducted on a purely secular basis. It is no longer a branch of the mighty tree that gave it being. The sap of Christian charity no longer flows in its limbs and sanctifies its

ministrations. A staff of mercenaries replaces the community of devoted Hospitalers.

They are no more,—the Hospitalers of the Holy Ghost,—they have gone the way of all flesh. By the Tiber, at the foot of the Vatican Hill, stands their mutilated monument.[61] It, too, in the course of time must disappear. Let it not be so with their memory. Let civilization remember the debt of gratitude it owes these generous pioneers of the great hospital movement. Theirs was the heavier task; they laid the foundations of the new system of aiding the sick and the afflicted. Let them share in the credit and glory of its success.

[61] Part of the building was lately demolished to make room for the new Victor Emmanuel Boulevard.



Fig. 49. — The Dove in the upper left corner is the earliest representation of the Holy Ghost. It is a flying Dove. The head, which is turned towards the right, is on a level with the tips of the wings. This image is over eighteen hundred years old.



Fig. 50. — SS. VALERIUS AND CECILIA, MARTYRS, a Fourth Century Mosaic. On the palm tree to the left, the Holy Ghost, Giver of Fortitude.

CHAPTER XI

The Knights of the Holy Ghost of Good Intention

THIS comparatively unknown order of knights was founded in 1352, on the feast of Pentecost, in the charming city of Naples, by Louis of Taranto, the royal consort of Joanna I, Queen of Naples, Sicily, and Jerusalem, Countess of Provence.

The official title of this body was "Les Chevaliers du Saint Esprit au Droit Desir," which we venture to render into "The Knights of the Holy Ghost of Good Intention," for history has preserved so little of these seigniors that we do not know the exact meaning they attached to the qualification "au Droit Desir."

From their statutes, happily still extant, and now one of the treasures of the National Library of Paris, we learn that they professed to exercise civic, religious, and military virtues, with a view of honoring in a special manner the Third Person of the Blessed Trinity.

They were also known as "Les Chevaliers du Noeud," that is, "The Knights of the Knot," a name derived from the ornament which they wore as the distinctive badge of their society.

The founding of this order, its brief, meteor-like existence, and its pathetic extinction and disappearance, are facts most closely interwoven with the history of Louis and his brilliant but ill-starred queen.

It is a tangled story. It will be recalled that he was Joanna's second husand.[1]

Andrew of Hungary, her first husband, was assassinated.[2]

Whereupon his brother collected an army and invaded the kingdom of Naples to avenge the crime. During the evil days that followed, Louis displayed great tact and valor, and ultimately succeeded in restoring peace and order. As a token of gratitude and affection Joan-

---

[1] At the time of his marriage to Joanna, August 20, 1347, Louis was twenty-six years old. He was endowed with all the qualities that constituted an ideal knight of the fourteenth century, and in the pompous language then in style, was called "Phoebus," so fair and perfect was he to behold.

[2] Joanna succeeded to the throne in 1343. Her consort asked to share the government with her, but the Neapolitan nobility objected. After a delay of two years Clement VI issued a Bull directing a joint coronation. The ceremony was set for September 20, (1345). Two days before, a band of assassins strangled the king-elect. Some of the culprits escaped. This was unfortunate for Joanna. Public opinion was divided. Some imputed to her a share in the crime. But the majority enthusiastically exonerated her. That she had nothing to do with the murder, either directly or indirectly, was the conviction of Baldus and Angelus of Perugia, two celebrated lawyers of the time, who made an exhaustive study of the case. This was likewise the opinion of Cavallon, then papal legate of Naples. And Clement VI, who was certainly well-informed of the truth, proclaimed her innocence. Writing to the king of Hungary, he said, "As to the murder of Prince Andrew, she can neither be convicted, nor suspected of it, and still less has she confessed it." (Life of Joanna, Baldwin, Craddock and Joy, Vol. I, p. 247.)

She is also exonerated by Giannone, Costanzo, Bouche, Ganfridi, Maimbourg, De Sade, Hallam, and other equally exacting historians. Her aspersers, with the effrontery habitual to their ilk, generally *suppose*, her guilt. "The queen," to cite one of them, "by all *supposed* to be the contriver of his death, caused it to be inquired into, and in order to take off the odium from herself, some innocent people suffered for it." (Puffendorf, Hist. Europe, Art., Naples and Sicily, p. 135.)

na bestowed upon him one half of all her possessions and the title of king. She also sent an embassy to Clement to thank him for his kind offices and intervention in her behalf and to ask him to order the joint coronation of Louis and herself. He readily acceded to her request. May 25 was the day appointed for the auspicious event. It happened to be the feast of Pentecost (1352). The Bishop of Bracarenza was delegated to perform the ceremony. The nobility and a great concourse of visitors assisted at the coronation.

Did happiness at last perch on the storm-tossed bark of the royal couple and cast its lot with them? If so, none could appreciate the boon more than they, for they had not only tasted, but drained, the chalice of bitterness. Sweet, therefore, indescribably sweet, was now the cup of happiness, jeweled with recovered power and glory. Like joy bells their hearts pealed forth anthems of glad thanksgiving to the Paraclete, who in the past had been their Helper, Sustainer, and Comforter, and who to-day in descending upon them in the ampler outpouring of regal unction, guaranteed to be their Advocate and Counselor and Guide for the future.

After the coronation the king and the queen were processionally conducted through the streets of the capital. When the pageant was entering the gate of Petruccia at the point where the hospice of St. John now stands, a group of ladies occupying a balcony overlooking the street, showered such a lot of flowers on the sovereigns passing below that the king's horse, a spirited animal, was frightened, reared upright, broke away, and took to flight. The king heavily accoutered in his coronation robes was hurled to the ground so vio-

lently that his crown burst into three parts. The spectators were terrified. There would doubtless have been a general panic but for the sublime coolness and self-possession displayed by Louis. He gathered up the shattered diadem, adjusted his robes, mounted another steed, and finished the procession.

When the newly crowned sovereigns at length reached their château at night, a still more painful surprise awaited them. Frances, their only child, lay on her bed a corpse. She had died suddenly during the day of some infantile distemper. In vain did the king court sleep that night. In vain did he try to compose his mind, on which, as a screen, appeared and reappeared the principal events of the day, the gorgeous ritual of the coronation, the military display of his lieges, the tumultuous ovation of his subjects, with its all but fatal interruption, and the pale image of the dead princess.

Louis was in that frame of mind in which a Christian finds himself when God touches him either by grief or by joy, or by a combination of both. One sentiment predominated amid the diversified emotions that rose and fell in his soul. It was an overwhelming conviction of his dependence on God and on his neighbors. This conviction of double indebtedness aroused his sense of gratitude and caused it to be crystallized into definite form. He would discharge his debt in a way that befitted the King of Sicily and Naples. He would select the bravest and noblest of his companions to the number of three hundred, and organize them into a royal order, of which he himself would be the chief, an order of which devotion to the Divine Spirit, and civic and military excellence would be the distinctive character.



FIG. 51. — THE BLESSED TRINITY, Thirteenth Century. The wings of the Dove touch the lips of the Father and of the Son, to show that the Holy Ghost proceeds from Both as from one and the same source.



FIG. 52. — BAPTISM OF CHRIST. The Father and the Holy Ghost are symbolized by the Hand and the Dove. The Figures with the Vases represent the Sources of the Jordan.

In announcing his resolution to those concerned, he wrote: "Louis, by the grace of God, King of Jerusalem and Sicily, in honor of the Holy Ghost; Louis, Founder of the excellent Order of the Holy Ghost of Good Intention, begun on the day of Pentecost, in the year of grace, 1352."

"We, Louis, by the grace of God, King of Jerusalem and Sicily, in honor of the Holy Ghost, crowned King on (His) day, by His grace, in thanksgiving and to promote His honor, have decided to found a body of knights, the same to be called the Knights of the Holy Ghost of Good Intention.

"The proposed order of knights shall be three hundred in number. We, as Founder and Promoter of the said body, shall be its chief, as shall likewise be our successors, the Kings of Jerusalem and Sicily. We wish to announce to those who have been chosen members of said company and to those who shall be chosen, that we hope, with God's help, to hold our first meeting at the Castle del Ova on Pentecost next. All the addressed members that can, shall meet on the appointed day at the place designated and (attired) in the way hereafter determined. Concerning all these matters we shall later more fully instruct our companions." (Dict. Des Ordres Religieux, Migne, Vol. II (XXI), col. 1130, 1131.—See Fig. 28.)

The statutes of the order comprise twenty-three articles. The knights bound themselves by oath to support and defend their sovereign on all occasions, especially during war.

Their distinctive badge was a knot, in the form of a **lacs d'amour,** or a figure eight, and was made of purple

silk. Gold and silver were also permitted, possibly in allusion to the arms of Jerusalem, which were "or" on a field of "argent." The knot was worn over the breast, or on the right arm. It symbolized the notional character of Love, appropriated to the Divine Spirit, and also the fraternal affection that was to bind the knights to the king and to each other.

Above this badge were embroidered the words, "Se Dieu Plait," signifying "If God wills." In recording this motto, some have changed the conjunction "Se" (the old French for "si") into the article "le," with the result that the phrase, as they correctly say, is unintelligible. The words "au Droit Desir" (of good intention) are also found introduced below the knot. The knot was to be worn at all times in a conspicuous way. When the knights were clad in armor, they wore the knot on their helmets, surcoats, or shields. Greater significance was attached to the dove-emblem of the Holy Ghost. It appeared on their banners, and on the breasts of those who distinguished themselves. (See Fig. 30.)

On the performance of some signal deed, the knot was untied and remained so until the knight either visited the holy sepulchre, or performed a second feat of arms. Then the knot was retied and the ray or dove-emblem was added with the words "Il a plu a Dieu" (it has pleased God.)

The knights wore a sword with a peculiar broad hilt. On it were engraved in full the name of the owner and the words "Se Dieu Plait."

Friday was for the members, as in fact for all devout Italians of the Middle Ages, a day on which they

abstained from amusements and performed works of penance and piety. They wore a sombre penitential garb, and fasted in honor of the Holy Ghost. Knights who could not observe the fast were wont to give food to three poor persons by way of compensation.

Pentecost was celebrated with great solemnity at the Castle del Ova.[3] (See Fig. 29.)

A grand banquet followed the religious services. A special table was prepared for those members that had merited the honor of solving the knot. The king himself presided at their table, and the guests took precedence according to the brilliancy of their exploits. If any knight was, moreover, fortunate enough to merit a second knot, which indicated two exploits, the king crowned him with a wreath of laurel.

A member that in any way disgraced himself during the year was expected to attend the meeting attired in black. On his penitential garb he bore the words, "By the help of the Holy Ghost, I hope to atone for my fault." He was not excluded from the banquet, but occupied a table by himself. He remained in penance until reinstated by the king and his council.

Another interesting feature of this Pentecostal rally was the official publication of the feats of arms performed by the Knights during the year. The more remarkable of these were duly recorded in a journal known as "The Book of the Achievements of the Knights of the Order of the Holy Ghost."

[3] This castle was picturesquely located on a cone-shaped island facing the water-front of Naples. Its chapel and principal apartments were decorated by the illustrious Giotto, who in recognition of his merits was received into the royal household, by King Robert, in 1333. At present, Del Ova serves as municipal prison of Naples.

On the death of a knight his family notified the king and at the same time returned the warrior's sword. Eight days later the Grandmaster had the Office of the Dead chanted for the deceased, at Del Ova. The knights assisted at this service in a body. An impressive detail of these obsequies was the depositing of the late comrade's sword on the chapel altar by the chief mourner. Later on, the weapon was attached to the chapel wall, a custom that soon converted the castle-sanctuary into a kind of battle-abbey. Three months later, a marble monument was erected to the memory of the deceased, giving his name and the place and time of his death. If he had the honor of untying the knot, that fact was also recorded by adding to the inscripiton an emblem of the Divine Spirit with the words, "He fulfilled his good intentions." Besides praying for the deceased, every member was expected to show his sympathy by having the Holy Sacrifice of the Mass offered for him seven times. (See Fig. 31.)

The celebration of Pentecost was concluded by a chapter in which the business of the society was transacted. In the chapter of 1353 it was decided that in an encounter with fifty or more adversaries, if the knights were not in greater number than the enemy, and if no knight had performed any extraordinary deed, the one who was the first to attack the enemy, or who succeeded in capturing the opposing leader, was entitled to solve the knot, provided his conduct in the battle was irreproachable.

Likewise, in a fight with three hundred opponents, the knights not outnumbering them, the one who was the first to be wounded was also entitled to solve the



FIG. 53. — BAPTISM OF CHRIST, Painted about 1502 by Gerard David. Original in Bruges.

knot, provided he could furnish evidence of his bravery to the king and his council, and the engagement ended in a victory for the knights.

In another chapter it was decided that any knight who at the time of his reception into the fraternity was a member of some foreign order, should resign membership in that order, if he could do so without giving offense. If this was impossible, he was, nevertheless, to bestow his greatest attention on the Order of the Holy Ghost. No knight was to accept membership in any other organization without permission from the king, and this permission was not to be requested, except by those who had distinguished themselves by solving the knot.

From this last regulation we may infer that some of the knights had been offered membership either in the Order of the Sash, founded in 1332, by Alphonse XI of Castile, or in the Order of the Garter, founded in 1349, by Edward III of England, or in the Order of the Star, founded in 1352, by John II of France.

The costume of the knights was the ordinary dress of a nobleman of the fourteenth century, a surcoat or tunic over trunk hose. The sleeves of the tunic ended above the elbow and had attached to them long strips called "courdieres," the edges of which, as well as those of the chaperon and of the surcoat proper, were trimmed in the shape of leaves. These "courdieres" were fashionable all over Europe at the time, and even ecclesiastics were inveigled into adopting them, to the great displeasure of the more dignified clergy.

On the day of Pentecost the knights dressed in white. They also wore an azure-colored mantle, which

was lined with fur, and opened only on the right side, where it was fastened on the shoulder by a row of closely set buttons. On this cloak were embroidered fleurs-de-lys, and in the center of the upper portion, the knot; or, if the wearer was distinguished, the dove-emblem in gold. The mantle was provided with a capuchon and was worn over the regulation dress. The sword was suspended from the belt, on the right side. (See Fig. 32.)

The Friday costume consisted of a dark blue tunic and capuchon. The capuchon had a long tail ("liripipe") of black silk, with a white tassel at the end. In this Friday dress the "courdieres" were of ermine and the hose of red material. The hilted blade was laid aside when the knights wore this uniform.

They sometimes wore over the ordinary uniform, a peculiar addition, called a "heuk"—a small cape, partly covering the breast and shoulders. A cowl was attached to it. It was vandyked, bore the knot in the center, and was of a very dark color. The miniatures of the original statutes, repeatedly represent the king and his comrades dressed in the **heuk.**

The king was distinguished from the knights by a crown. He wore the dove-emblem sometimes on the right, more often on the left breast, and the knot on the capuchon.

Bonnard speaks of the effigy of a warrior in St. Catherine's Church of Pisa, which is believed to represent a Knight of the Holy Ghost. The helmet and the edge of the shield are decorated with small knots, and there is a bird, seemingly a dove, in the upper section of his buckler.

The Cathedral of Naples guards the tomb of a distinguished Knight of the Holy Ghost, one who had the honor of solving the knot and then tied it again at the Holy Sepulchre. His epitaph is beneath that of his father, who had been decorated with the French Star. It runs thus: "Here lies the strenuous Knight Collustius Bozzutus, son of the above. He was a Knight of the Order of the Knot (founded by the illustrious Louis, King of Sicily). In victorious battle he solved the Knot, and retied it at Jerusalem. He died in the year of Our Lord 1370, on the eighth day of September, ninth Indiction."

The tomb of another Knight of the Holy Ghost is shown in the Church of Sainte-Claire. His name was Robert of Burgenza. His coat-of-arms is decorated with a ribbon tied into the conventional knot of the Order.

The use of the knot as the distinctive badge of the Order was very probably a borrowed idea. The knot, as Louis adopted it, was in reality the so-called lover's knot. From time immemorial the knot has been recognized as a symbol of union and constancy. Restricting our inquiry into its use as such to medieval Italy only, we find it was used symbolically on the coins and on the monument of Thomas, Count of Savoy, who died 1233; on a silver piece issued by his son Peter in 1263; on the coinage of Louis of Savoy, Baron of Vaud, who died in 1301. From this we may conclude that the emblem was probably known to Louis and adopted by him on account of its simplicity and significance.

Louis died of a fever May 25, 1362. As there was no heir to the throne the knights were now without a grandmaster. No new members were received during the protracted civil and political disturbances that followed the founder's death. The old knights gradually diminished. In 1382 Durazzo usurped the throne and put Joanna to death. To overshadow the last survivors of the Holy Ghost the usurper founded a rival society called "The Argonauts," a body that as by just retribution disappeared with its founder four years later.[4]

A word about the Statutes of these Knights of the Holy Ghost. Apart from the fact that as a historic relic they throw light on devotion to the Divine Spirit in the fourteenth century, they are valuable, moreover, as rare samples of provincial art, for they are illuminated with a series of beautiful miniatures, the work possibly of Niccolo da Bologna, a great expert of matricole work at the time. Speaking of these illustrations, an art critic says: "It occasionally happens that miniatures furnish us with an evidence of artistic activity from provinces in which other classes of monuments are wanting; thus Sicily is represented by the Paris manuscripts of the statutes of the Order of the Holy Ghost, founded A. D.

[4] The fourteenth century saw the birth of another Order dedicated to the Holy Ghost. On the feast of Pentecost, 1390, John I, King of Castile, organized the Knights of the Dove. The ceremony took place in the church of Segovia. The knights wore a collar of gold from which was suspended a dove of white enamel. Each member received a copy of the statutes, which were embellished with lovely miniatures. The knights bound themselves to observe conjugal chastity, to enforce justice, to protect widows and orphans, and to defend the Faith and the realms of Castile. On Thursdays they received Holy Communion in honor of their Titular. This organization was short-lived. (Migne, Dict. Des Ordres Relig. T. IV, col 325.)



FIG. 54. — BAPTISM OF CHRIST by Paolo Caliari (Il Veronese 1528—1588). Original in the Pitti Gallery, Florence.

1352 by Louis, King of Sicily and Jerusalem. The style founded by Giotto asserts itself here also, if somewhat diluted in forms of moderate movement, pale flesh tints, low tones of color, and well-composed marginal ornaments." (History of Ancient, Eearly Christian and Medieval Painting, Woltmann and Woermann, edited by Sidney Colvin, Vol. I, page 489.) The Library of New York (Department of Miniatures) possesses a reproduction of these statutes by M. le Comte Horace de Viel-Castel. It consists of seventeen gorgeous plates giving both text and miniatures published in Paris, 1853, by Englemann and Graf. Our illustrations are photographed from this reproduction but unfortunately do not convey the effect of the gold and colors of the original.

CHAPTER XII

The Royal Order of the Saint-Esprit

THE Order of the Saint-Esprit, which was founded in Paris on December 31, 1578, by Henry III, was by far the most illustrious of French honorary organizations. As this royal foundation was dedicated to the Holy Ghost and its members professed to honor their divine Titular in a more than ordinary way, it is within our scope to examine its origin, nature, and fate. We begin by recalling certain data of European history.

From 1547 to 1559 France was governed by Henry II. Catherine de Medici, his queen, bore him four sons. With the exception of the youngest, known in history as the Duke of Alençon, they all eventually reached the throne and ruled respectively as Francis II, Charles IX, and Henry III.

On the occasion of the double marriage of Henry's sister Marguerite to the Duke of Savoy, and of his oldest daughter Elizabeth to Philip, a grand tournament was held in the capital. On the closing day, in the final number, which consisted of a spirited tilt between the Scotchman Montgomery and the king, the latter was fatally wounded in the forehead. He died soon after, July 10, 1559, and was succeeded by his oldest son, who mounted the throne as Francis II.

The new sovereign was a diffident and delicate prince. He reigned less than seventeen months, during

which period he was admirably sustained by the tact, courage, and sympathy of his youthful bride, beautiful but ill-fated Mary Stuart.

Francis died of a chronic ear-trouble, December 5, 1560. He was followed on the throne by his brother Charles, who at the time was but ten years old.

Under the circumstances, the government devolved on the queen-mother, until the young king attained his majority. This he did, according to statute, on completing his fourteenth year. Catherine's opportunity had arrived at last. Long and feverishly had she pined for it. For she was an ambitious woman and thirsted for power and recognition. During the reign of Francis, the young queen checked her influence. And previously, during her husband's administration, not she, but the notorious Diana of Poitiers occupied the first place at court and in the affections of Henry. Ten years of barrenness and her foreign extraction, had kept the niece of Clement VIII in an involuntary background. This explains the impetuosity and greed with which she snatched up the supreme authority and used it in the aggrandizement of her family, her sons especially.

The chief instinct of woman's heart is the transmission of life. Catherine's maternal instincts had long been disappointed. When at last she was blessed with offspring, did she regard her children through the deceptive medium of accumulated love, and allow the distorted proportions presented by it, to influence her judgment? We cannot tell. We can only say that in the light of history she appears principally, if not exclusively, occupied with the welfare not of her subjects but of her children.

All students of English history know that no suitor made so deep and, we might add, so almost fatal an impression on Queen Elizabeth, as did Francis, the Duke of Alençon. The engagement between the two in 1581 was the work of Catherine. Presently we shall see how she obtained first the throne of Poland, and soon after, that of France for the young Duke of Anjou. And later, in 1589, with one foot already in the grave, she is still planning to secure for a certain member of her family the crown of Portugal and for her grandson, the Marquis de Pont à Mousson, the collapsing throne of France. All this might be condoned, had the means she employed been honorable. But they were not.

Legally, Catherine was in control until 1563. In reality she never relaxed the reins until the death of Charles, which took place on Pentecost, May 30, 1574.

During the politico-religious disturbances that agitated France while she occupied the helm, the Huguenots, as the French Calvinists were styled, secured a certain ascendancy. This result was obtained in part by their aggressive spirit, a spirit of which their leaders were the typical embodiment. It was the fruit, in still greater measure, of the oscillating policy of the queen-regent. Once in power, her Machiavellian character appeared in all its ugliness. Crafty, calculating, and honorless, she sided now with the Constitutionalists, now with the Huguenots, as expediency dictated. She followed to the letter the pagan axiom: "Divide et regna."

But to come to Henry, who was Catherine's prettiest and favorite child. She loved him with uncommon tenderness, and called him "her own." Her other chil-



FIG. 55. — BAPTISM OF CHRIST by Murillo, 1618-1682. Original in the Cathedral of Seville.

dren, she said, belonged to the kingdom, this one to herself. Ordinarily speaking, this son, who was Duke of Anjou, had no immediate prospects of acceding to the throne. For Charles was but two years his senior, nor was there any other throne in view. Still, it was the unexpected that happened.

In 1572, the year of the unfortunate Massacre of St. Bartholomew, Sigismund, King of Poland, died. He was the last male descendant of the Lithuanian house of Jagiello, and he died without issue. It devolved on the Polish nobles to select a successor.

Catherine was on the alert. She immediately sent De Balagny to Cracow to win the good will of the royal chancelor and of Ann, the maiden sister of the late king. Native aspirants to the throne there were indeed, but none of them prominent and formidable. Foreign competitors there were: Ernest, Archduke of Austria; the King of Sweden, a nephew of the late Sigismund Augustus; the Duke of Prussia; the Czar of Russia; and the Prince of Transylvania.

There was a possibility of success. That was sufficient. Catherine entered the lists, determined to capture the prize for her favorite son. Poland at this epoch was twice the size of France. It consisted of thirty-two counties, or palatinates. Its people were born soldiers. They had never been conquered. They were united by a Constitution (Pacta Conventa), of which they were deservedly proud. They formed the great barrier of Christianity against the Tartars and the Turks.

During the vacancy caused by the death of Sigismund Augustus, the Archbishop of Gnesen was in

charge of the government. He convoked a general meeting of the Piasts, as the nobles of Poland and Lithuania were designated, for the month of April (1573). About 36,000 responded to the call, and assembled in Warsaw, to select the new sovereign.

Among French diplomats, in the reign of Charles IX, Montluc, Bishop of Valence, held the palm for tact, eloquence, and resourcefulness. Catherine selected Montluc, therefore, to accomplish the gigantic task begun by Balagny. On reaching Poland, this prelate placed himself in communication with the senators, ecclesiastics, palatins, and under-governors. He issued and distributed circulars in Italian and Polish, criticizing the rival candidates and extolling the qualities of Henry. In the name of his candidate he solemnly promised freedom of conscience, the inviolability of the Polish constitution, and protection against the Turks.

His principal speech, an elaborate and eulogistic discourse on Poland, France, and the Duke of Anjou, was printed in Latin and Polish, and distributed broadcast after its delivery among the delegates and the people. In it, he described Henry as a paragon of excellence; a prince with appanages that yielded annually half a million crowns. With this revenue they might build a navy and restore the University of Cracow, two projects he knew to be ardently desired by the people. To convince them that Henry was a born soldier and leader, he described how the Duke, when but eighteen years old, courageously attacked and defeated two veteran generals, the invincible Coligny at Moncontour and the fearless Condé at Jarnac.

Montluc's discourse electrified the Poles. He skilfully managed to be the last of the envoys to speak, a circumstance that enabled him to demolish the claims of his rivals. The balloting began on May 3, 1573. A few days later, on the feast of Pentecost, there was a decided turn in favor of the Duke. He continued to gain until May 9, when his choice was almost unanimous. He took possession of the throne in December, and was crowned on February 20, 1574.

Charles IX, as already stated, died on Pentecost, May 30, 1574. He was carried off by pneumonia unexpectedly. Both he and his mother disliked the young and headstrong Francis. His dying request therefore was that Catherine rule until the return of Henry, who before leaving Poland had publicly asserted his claim on the French throne. The king's wish was respected. Catherine was appointed to rule during the interim. She immediately sent, first, Barbeziere, and two days later, De la Fajole to Cracow, to announce the death of Charles and to urge Henry to return. That the latter had not yet become acclimated to his new surroundings, and was secretly pining for his "belle France," had not escaped the Polish senate. When, therefore, its members convened, exactly two weeks after the death of Charles, to offer condolence to the king, they profited of the occasion to request him not to resign the crown and desert them.

Henry dissembled. Having sent his effects ahead, he departed on the night of June 18. The details of this flight are thrilling. They are recorded by the historian Mathieu, who secured them from Sauvre, the king's equerry and companion. They journeyed home-

ward by way of Vienna, Venice, Padua, Mantua, Turin, and Lyons.

In the meantime Catherine kept close watch over Francis, the youngest son, and over Henry of Navarre, to prevent them from asserting themselves. Her chief concern for the moment was to preserve calm among her influential subjects, and to prevent strangers from interfering. Henry arrived in France towards autumn. He spent several months in the South, where, aided by Catherine, he organized his council, but adopted no definite policy of administration.

In February, 1575, he married Louise of Lorraine, whom he saw for the first time at Nancy, on his way to Poland. They proceeded together to Rheims, where they were crowned, February 20, by Cardinal de Guise. On March 1, both entered Paris, without any demonstration.

The general conditions that confronted the new sovereign on taking up the reins of government were far from flattering. His subjects formed two great camps, the Calvinists and the Constitutionalists. The former were well organized into twenty-four churches, and controlled an annual fund of over 800,000 pounds. The latter, to uphold the Catholic faith and secure ampler political rights for the Provinces, had formed "The Holy League" (1576), of which Henry, Duke of Guise, was the heart and soul. He was a superior type of Christian soldier, a man of commanding presence, and was fairly idolized by the Leaguers. It is not surprising therefore that Henry felt himself eclipsed by this uncrowned king of the "Union." The sovereign's position was indeed delicate. He dared not offend the fol-



FIG. 56. — ANNUNCIATION by Hubert and Jan van Eych. First quarter of the fifteenth century. Original in the Royal Gallery of Berlin.

lowers of Guise. He decided therefore to draw closer to himself some of the more influential Catholics and organize them into a body, which, while in perfect sympathy with the League, would obey only him, as head and directing spirit.

The Order of Saint Michael, founded in 1469, by Louis XI, was still in existence, and had it been in normal condition might have been of assistance to the king; but unhappily under Henry II it had fallen into disrepute, and its badge was now derisively called "Collier à toutes bêtes," a collar to fit any beast. Henry did not abolish this order, but secured its reform by incorporating it into his new Society, the Royal Order of the Holy Ghost.

Some see in this new foundation and in the way the founder gave it religious coloring, nothing more than a stroke of political prudence, dictated by selfishness, and devoid of all higher and nobler motives. We grant that expediency had a share in the undertaking, a consideration which, after all, was pardonable under the circumstances; but that it was the sole and exclusive motive, sanctimoniously decked out in religion, to give it weight and dignity, this we contest. It is our opinion that Henry was at least partially influenced by other reasons too, reasons that induced him to dedicate his Order to the Holy Ghost, and that to some degree made him a promoter of devotion to the Third Person of the Blessed Trinity.

On announcing the new foundation, Henry said: "We have decided. . . .to form a military Order in our kingdom besides that of Saint Michael, which it is our will to retain and continue. (This) new Order we

organize and institute in honor of the Holy Ghost, by whose inspiration God has deigned to direct our best and happiest actions in the past. Moreover, we beg Him to grant that we may soon see all our subjects reunited in the Catholic faith. . . . living in mutual friendship and concord. . . . observing the law in obedience to us and our successors, thus securing God's glory and honor." (Migne, Dict. Rel., Vol. II, col. 187-188.)

The "best and happiest actions" ("nos meilleures et plus heureuses actions") mentioned in the prologue, are generally interpreted as referring to Henry's election to the throne of Poland, Whitsuntide, 1573, and his accession to the throne of France on Pentecost, 1574. A few writers assert, moreover, that he was born on the Feast of Pentecost; but this is an error. He first saw the light in the Castle of Fontainebleau, September 19, 1551. Twice he had received the Holy Ghost in regal unction; in a spirit of gratitude, therefore, he dedicated his Order to the Holy Paraclete.

His devotion to the Divine Spirit was not a sporadic fancy. It was a habit. It was to Him he had recourse in the dark hours of affliction.

Early in 1576 a fresh outbreak of popular dissastisfaction agitated the kingdom. On hearing of it, Henry ordered (February 27) that a special Mass in honor of the Holy Ghost be celebrated at court, and that the royal household assist thereat to pray to the God of Love until peace, harmony, and good fellowship be restored. (Cf. Registre-Journal de Henri III. De Lestoile, Vol, I, Par. I, p. 67. Memoirs par Michaud and Poujoulat.)

Henry's intention of showing his gratitude and devotion to the Divine Spirit, by dedicating to Him a new

Order, must have derived additional impetus from an event that occurred on his homeward journey, when exchanging the crown of Poland for that of France. History records that he interrupted his flight at Venice, where he spent "nine days of enchantment," during which period he was the guest of Alvise Moncenigo, the Doge whose venerable features the great Veronese immortalized. On July 27, the day on which Henry departed, Moncenigo in the name of the Republic presented him with a beautifully illuminated vellum manuscript. It pleased him greatly, not merely on account of its evident beauty, but also on account of its historic value; for it contained the original statutes of the Knights of the Holy Ghost of Good Intention, a military Order founded on Pentecost, 1352, by Louis of Taranto, to commemorate his elevation to the throne of Naples and Jerusalem on that day.

Four years later, when preparing the draft of his own Order, Henry gave this document to M. de Chiverney, his secretary, with instructions to make certain extracts, and then destroy it. Was the sovereign afraid of being accused of plagiarism? We do not know. What we do know is that after making the extracts, De Chiverney, obedient to his constructive instinct, refrained from destroying the relic.[1] (See Fig. 33.)

[1] At his death, De Chiverney bequeathed this interesting document to his son Philippe Huraut (1528—1599), Bishop of Chartres, and first Chancelor of the Royal Order of the Saint-Esprit. From the Bishop's library, it passed into the hands of M. René Longueil, who died in 1677. It next became the property of M. de Nicolai, first President of the Chambre des Compts of Paris. After his death (1686) it was lost sight of for a time, but was found again and secured by M. Gaignot, who sold it to the Duke of La Valliere, from

The inauguration of the new Order took place in Paris, at the Church of the Grands-Augustins, December 31, 1578. The Calvinists viewed the spectacle with some misgivings. The malcontents called it a masquerade. And the wits of the day found in it a subject for fresh pasquinades. In reality, the event was decidedly magnificent. History has preserved the details. It was a Wednesday afternoon. Two by two the knights-elect filed into the historic edifice. They wore doublets and haut-de-chausses of silver cloth. The scabbards of their swords and their slippers were rich white velvet. Their mantles, gorgeous creations of the costumer's art, were of black velvet, embroidered with fleurs-de-lys and tongue-emblems of the Holy Ghost. Over the mantle they wore a small cape of green, designed to enhance and display the golden collar of the Order. Their toques were black velvet, and were decorated with a white feather á l'espagnole. The prelates, in keeping with the occasion, were vested in costly pontificals.

The royal choir sang the vesper service, after which the king advanced to the main altar, where he took the oath prescribed for the grandmaster. He then received the insignia of office from the hands of the Bishop of Auxerre, who was his spiritual father. After being duly invested, the king proceeded to receive his companion knights, twenty-six in number. Prominent among these were: Guise, Cardinal of Lorraine; the Dukes of Nev-

---

whose collection it passed to the Royal Library in 1783, and finally found a resting place in its present home, the National Library of Paris, where it is catalogued, Franc, No. 4274. A detailed description of its text and illustrations was published in 1764, by a Belgian priest named Le Febvre.



Fig. 57. — ANNUNCIATION by Ernest Deger, 1809—1885.

ers, D'Uzez, de Mercoeur, and D'Aumale; the Counts of Taude, Gonnor, and Retz; MM. de Villequier, Balsac, Estress, Grammont, and Stroszy.[2] (See Fig. 34.)

On New Year's day the knights attired in their gala dress repaired to the Grands-Augustins to assist at High Mass. The Friars' church was gorgeously decorated. The different ambassadors, a select company of prelates and nobles, and the queen with her retinue, by their presence added brilliancy to the celebration. A double file of Scotch and Swiss soldiers stood at attention and formed a guard of honor to the august body as its members advanced processionally up the main aisle. At the head of the procession, to the strains of martial music, marched the three hundred gentlemen of the king's household, with their huge battle-axes. Then came the knights, two by two; first, the knights-officers; next, the knights-commanders; then the prelates-commanders, and last the grandmaster, wearing his coronation mantle and the grand-collar of the Saint-Esprit. The Bishop of Auxerre pontificated. The knights received Communion in a body. After Mass the pageant returned to the palace of the Louvre, by way of Rue Pont Neuf and the bridge Saint Michael. At the banquet that followed, the knights dined with the king. The ladies, ecclesiastics, and other guests of honor dined apart in separate halls.

[2] The Sieur Philippe Stroszy perished four years later in a naval engagement, near Terzeres. At the close of the chapter of 1583, his brother knights celebrated his funeral, and solemnly interred his grand-mantle. The custom of burying objects that belonged to a person who perished at sea and whose remains therefore could not be obtained, is still observed in the marine districts of Brittany, notably in the Island of Ouessant.

At two o'clock the banquet ended, and all proceeded once more to the church of the Friars, to assist at the Office of the Dead. At this service the king wore violet, and the knights black. Similarly attired, the company assisted at a Requiem Mass on the next morning. After these impressive functions the Order of the Saint-Esprit was pronounced inaugurated.

Let us now briefly examine its rules and regulations. The last edition of its statutes, that of 1703, contains ninety-five articles, from which we gather the following details:[3]

The king was grandmaster of the order. He could neither nominate new members, nor dispose of the revenues of the order, until he was crowned. On the day of his coronation he took an oath to observe and enforce the statutes. The day after, he was invested with the mantle and grand-collar, usually by the consecrating prelate.

There were to be one hundred knights in all; some, ecclesiastics, the majority, laymen. The clerical division was to consist of four cardinals, four archbishops, five bishops or prelates, besides the grand-almoner, who was ipso facto a member. The lay division comprised the knights-officers and knights-commanders. The title of the prelates was "Les Commandeurs de l'Ordre du Saint-Esprit" (Commanders of the Order of the Holy Ghost); of the knights-officers, "Les Chevaliers des Ordres du Roy" (Knights of the Orders of the King); of the knights-commanders, "Les Commandeurs des

[3] Older copies of the constitutions, as well as a ledger of the expenses of the society and a descriptive catalogue of the titles and blazons of its members, are also extant.

Ordres du Roy" (Commanders of the Orders of the King.) The officers were the chancelor, the master of ceremonies, the herald, the marshal, the grand treasurer, the secretary, the commissary, and the genealogist. The motto of the Society was: "Duce et auspice" —Under (the Divine Spirit's) guidance and protection. (See Fig. 35.)

Except princes of the blood, aspirants had to be thirty-five years old, and establish their lineage for three generations on the father's side. Except the prelates, all other members had to make a profession of faith, and promise to live and die in the Church. They were also required to promise fidelity to their sovereign and obedience to the statutes. They were not to leave France to serve any foreign prince, or accept from any stranger either estates, pledges, or pensions. With the grandmaster's permission they could accept the decoration of "The Golden Fleece," or of "The Garter."[4]

Prior to their admission into the Saint-Esprit, lay candidates had to be enrolled in the ancient Order of Saint Michael. This is why the officers and commanders were said to belong to the Orders of the king.[5]

The knights were to be distinguished not only for nobility but for piety as well. They were exhorted to hear Mass every day. On holidays they were, more-

[4] In the beginning, foreigners, and non-naturalized residents of France were not eligible to membership in the Saint-Esprit.

[5] The ceremony of reception into the Order of Saint Michael was very simple and took place usually on the eve before a regular reception of the Saint-Esprit. The novice knelt before the king, who touched him on the shoulder with a sword, saying: "In behalf of Saint George and Saint Michael, I make thee a knight."

over, to assist at the afternoon services. Daily they were to recite the Office of the Holy Ghost, as contained in their special manual.[6] When prevented from saying the Office, they were expected to give a suitable alms, or recite the seven Penitential Psalms. A part of the beads was likewise of daily obligation. They were to receive the sacraments at least on New Year's Day and on Pentecost.

Special stress was laid on wearing the "Saint-Esprit," as the cross of the Order was called. In the chapter of 1580 it was decided that those who failed to wear it as prescribed were to be fined ten crowns for every omission. If the neglect occurred on a day of chapter, the fine was increased to fifty crowns. These fines were consigned to the treasury of the Friars attached to the Grands-Augustins; because it was in their church that the receptions and chapters of the society were generally held. For this reason their church was also known as "The Chapel of the Holy Ghost." On the day of his reception, each knight gave this church a present of ten golden écus. And Henry fixed on it an annuity of one thousand pounds, in return for which the Friars said two Masses every day, one for the grand-master and the knights, and the other for the deceased members of the order.[7]

---

[6] The original manual was revised by a committee of knights prelates, in 1768, and reprinted in an edition de luxe, by order of Louis XV.

[7] Some details of the church and monastery of the Grands-Augustins, will be interesting. In 1285 a colony of Italian Augustinians established themselves on a property which lay on the right bank of the Seine, at a point within the angle now formed by the Rue and the Quay des Grands-Augustins. It was a lovely spot, dotted with splen-



FIG. 58. — ANNUNCIATION, a Fresco painted in 1860 by Pietro Gagliardi for St. Augustine's, Rome.

We have already alluded to the badge of the order. It was an eight-pointed, maltese cross of gold. Its edges were enameled white, and the centre, a cartouch of emerald, contained a gold dove-emblem of the Divine Spirit. Fleurs-de-lys occupied the angles. It was worn from a blue ribbon called the "Cordon Bleu." The cross of the prelates had the dove-emblem on both sides. They wore the decoration suspended from the neck. The cross of the knights-commanders was similar to that of the prelates, except that it had an image of Saint Michael on the reverse. They wore it attached to a blue sash, extending from the right shoulder to the left side. The cross of the officers was like that of the commanders, only a little smaller. They wore it (en sautoir) attached to the left breast.

The initiation of candidates was conducted as follows. After being proposed by the grandmaster, and

---

did trees. To-day this historic site is occupied by a Dépôt of Omnibuses. To distinguish this community from an older one, located at Pré-aux-clercs, and commonly called the Petits-Augustins, it was named the Grands-Augustins.

In 1440 three university officers entered the cloister of the Friars to arrest a student who had fled there for asylum. They paid the penalty of their presumption by a fine and a public penance. In 1658 the Friars contested an order regarding the degrees of their members. Anticipating trouble, they fortified the monastery, and prepared to defend themselves. The Royal Archers were sent against them. They took the place and arrested some of the Augustinians. After a captivity of twenty-seven days, Mazarin ordered their release. They returned home in triumph, an event referred to by Boileau in his Lutrin. The church mentioned in this article was begun under Charles V and finished in 1453 under Charles VII. It was the official church of the knights founded in 1578. In it the Hospitalers of the Holy Ghost, a religious body founded at Montpellier in 1198, held a great reorganization meeting in 1692. Unfortunately, this sacred edifice, like a number of other historic landmarks, was destroyed in 1791.

voted on by the knights, the aspirant filed with the secretary his pedigree, profession of faith, and other papers. He was then considered a novice of the Saint-Esprit. His costume consisted of a white satin doublet and trunk-hose, a brocaded cape, velvet toque, and small sword.[8]

Novices were received at any time. But they were professed usually, either on New Year's Day or on Pentecost. The ceremony was impressive. The novice knelt before the grandmaster and pronounced the required oath. He then received the mantle, a costly garment of black velvet, embroidered with gold, and lined with orange tabby. On giving it, the king said: "The order invests you with the mantle of its company and fraternal union, for the exaltation of the Catholic faith and religion, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The collar was given next. On bestowing it, the king said: "Receive the collar of the Order of the Holy Ghost, into which we in our capacity of grandmaster receive you. Keep in mind the passion and death of Our Lord and Saviour Jesus Christ. Wear the cross on your uniform, and carry openly the badge of the order. May God enable you to keep the oaths and vows you have pronounced. May they remain engraved on your heart, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." To this the knight replied: "Sire, may God give me grace, rather to die than to be wanting in my promises. I humbly thank Your Majesty

[8] The pavilion of Chantilly has a portrait of the Prince of Condé dressed as a novice of the Saint-Esprit.

for the favors and honors conferred upon me." He then bowed and kissed the sovereign's hand.

The collar weighed 200 écus. It consisted of fleurs-de-lys, gold, cantoned with rays and flames, enameled gules, intermixed with three cyphers, forming the letters H. (Henry), and L (Louise). There were no jewels. On the death of its holder, it was returned to the grand-master. Thus some of the decorations acquired a certain extrinsic value, independent of their intrinsic worth, from the fact that they had been worn previously by celebrated men. To heighten the effect of the collar, it was worn over a small sur-cape of rich green texture.[9]

In 1578 Henry sent M. de l'Aubespine to Rome to submit to the Vatican a draft of the proposed order, and to ask the Sovereign Pontiff to authorize a yearly levy of 200,000 crowns, chargeable to the united revenues of the old abbeys and priories throughout the kingdom. His intention was to use the funds thus raised in founding commanderies for his knights. In other words, he planned to model his order on the military fraternities of Spain, in which, according to the system of **encomiendas,** a dignity was accompanied by a grant of land, or its revenues.

---

[9] In the museum of the Louvre, Hall of the Bourbons, there are on exhibition costumes worn by Knights of the Holy Ghost. Likewise some of their collars and crosses. Mention should be made also of a fine mace. It bears the date 1584—85, and was ordered for the society by its founder. The upper section of the staff, an ornamented cube, has four delicate reliefs, depicting important events in the early history of the order. It is surmounted by a beautiful dove. There is a censer, too, dated 1579—1580. It has the form of a pillared temple, arabesque in design, and was used when the knights had their celebration at the Grands-Augustins.

This plan aroused fierce opposition. Only three years before, in 1575, a million pounds had been levied on the clergy with the consent of Rome. They submitted, it is true, but not without great reluctance. Fresh burdens of a permanent character were now to be piled upon them. Seculars and regulars rose as a man and protested vigorously against the odious measure. Moved by this determined protest, Pope Gregory XIII wisely declined to authorize the tax.[10]

To give some semblance to the title of commander, the king then assigned to each knight a pension of one thousand crowns. This sum was the equivalent of the poll tax usually assessed against the highest nobility. Henry IV, in 1599, and Louis XIV, in 1685, practically released the knights not only from the capitation tax but from all other levies as well. This privilege was also extended to the widows of lay commanders.

To raise the sum required for the pensions, Henry III on December 7, 1582, decreed that the income arising out of the "marc d'or," be assigned to the treasury of the order. The so-called mark of gold was a tax of homage paid to the crown by those who obtained a public office.

Another privilege enjoyed by the knights was the honor of dining with the king on their feast-days. To us, of democratic dispositions, this concession may appear small, but when royalty was in power, it was considered a great favor and was eagerly sought.

Even among the knights a shade of discrimination obtained. The knights-officers were not admitted to the

[10] Cf. Histoire de France, Dareste, Tom. IV, Lib. 25, pp. 317 ff. Henry III, Freer, Vol. II, p. 223.



Fig. 59 — MOST HOLY MARY OF GRACE, Basilica of the Annunciation, Florence.

table of the king; that distinction being reserved to the prelates and commanders. In 1603 Henry IV, who was a jolly good fellow, removed this restriction, but in 1661 the commanders questioned the propriety of the change and succeeded in reviving the original custom, to the great disappointment of the officers.

From what has been said so far, it is clear that the Royal Order of the Saint-Esprit embraced politics, society, and religion, under the form of an honorary military order. It was not, however, as some have supposed, a religious military order in the strict sense of the word, such as the Templars or the Teutonic Knights.

The fact that Henry III submitted a sketch of his proposed society to Rome led some to assume that its members were subject to the Rule of St. Augustine. This assumption is gratuitous. The knights bound themselves by vow to observe their regulations. This obligation, binding in conscience, naturally fell under the power and jurisdiction of the Keys. This is why, in 1608, Henry IV petitioned Pope Paul V to dispense the knights from receiving Holy Communion on the days of reception, and also to authorize them to admit to their ranks foreigners and non-naturalized residents of France. The Sovereign Pontiff not only granted this petition, on February 16, but two months later (April 17) issued a bull authorizing the knights to make such changes in their constitution as they judged advisable.

They took advantage of this permission and changed some of the original regulations. One of the changes introduced was to open their ranks to foreigners and aliens. As a result of this ruling we find two illustrious Italians admitted in 1608. They were Don Jean

Antoine Ursin and Don Alexander Sforze-Conti. Other distinguished foreign members were John Sobieski (1617), his sons Alexander and Constantine, Frederick Augustine II of Poland, Maximilian Joseph, Elector of Bavaria, and a number of Spanish and Italian nobles. When a foregin ruler or prince of the blood was knighted, an envoy conferred the decorations; other recipients had to present themselves in person to the grandmaster.

Before going any farther, let us pause a moment to recall the tragic end of Henry III. On the first of August, 1589, he fell a victim to a zealot's dagger. He was childless, and so had been his brother Francis, who had died five years before. The line of the Valois was therefore ended.

A fierce and bloody war ensued over the succession, because Henry of Navarre, the heir presumptive, was a Calvinist, and therefore ineligible. It was nevertheless he that emerged victorious from among the competitors. Partly from policy and partly from conviction he embraced the Catholic faith. In 1595 he was officially recognized by Pope Clement VIII. During the interval between the death of the last of the Valois and the reconciliation of the first of the Bourbons, the Saint-Esprit had no grandmaster. This is why Henry IV is sometimes called its second founder, or restorer. Besides the changes already alluded to, he also, in deference to public sentiment, which had been disturbed by insinuating and sarcastic interpretations of the letter L in the grand-collar, replaced it by trophies of arms. And in 1601 he introduced the custom of decorating the young princes of the blood with the "Cordon Bleu,"

as the decoration was familiarly called. His eldest son, the future Louis XIII, was the first minor to be thus honored.

In connection with this custom an anecdote is recorded by Saint-Simon, in his charming memoirs.

A certain De Puysieux, a relation of his had been sent to Switzerland by Louis XIV on a rather difficult mission, of which he acquitted himself with great success. The king was pleased and profuse in compliments. To his surprise he noticed that the stout little diplomat affected disappointment. Piqued by this, Louis demanded an explanation. De Puysieux replied: "Though the most honest man in the kingdom, you have not kept a promise made fifty years ago." "What promise?" asked the king. "Don't you recall," the diplomat replied, "our playing blindman's buff at my grandmother's one day, and how you placed your "Cordon bleu" on my back to disguise yourself? Well, after the game, when I returned the cross, you promised to confer it on me, as soon as you became master." (Louis was very young at that time, and did not actually rule until 1643.) "And now," he continued, "you have been grandmaster so long, and the 'Cordon' has not yet come." On reflecting, Louis actually recalled the promise, and at the following chapter De Puysieux was decorated.

To be a member of the Saint-Esprit was a highly cherished honor at all times, but never more so than in the reign of Louis XIV, when France was the foremost nation of the world. Among the prelate-commanders of that epoch, was Anthony Cardinal de Noailles (1651-1729). His family gave to France some of her

leading marshals, diplomats, and ecclesiastics. We might also mention that it was he who approved the provisional constitutions of the Fathers of the Holy Ghost, a missionary order founded at Paris in 1706 by Poullart des Places.

De Noailles stood in high favor with the king, but had the misfortune of approving, in his capacity of archbishop of Paris, a book entitled Moral Reflections by Quesnel, who was a Jansenist. This was bad enough; but worse was to defend the work, through wounded pride, after Rome had censured it.

Now, of the things Louis detested most heartily, Jansenism was one. No wonder, then, that the Cardinal's conduct greatly incensed and displeased him; so much so, in fact, that in a fit of anger he peremptorily ordered the prelate to return his "Saint-Esprit." De Naoilles grew alarmed. To allay the royal wrath, he addressed to Louis the following words, a line of the Miserere: "Ne projicias me a facie tua, et Spiritum Sanctum tuum ne auferas a me."—Cast me not away from thy face, and take not thy Holy Spirit (the decoration) from me. This clever reply placated the king, and the Cardinal retained his cross.

Thomas Gray witnessed a reception of knights at Versailles in 1739. When, many years later, he composed his immortal "Elegy," did he hear premonitorily in poetic rapture the thunders of the Revolution sound the knell of the illustrious Order? It would almost seem so, when we recall the famous lines:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,



FIG. 60. — THE MARRIAGE OF THE BLESSED VIRGIN TO ST. JOSEPH.
By Carle Vanloo.

Await alike th' inevitable hour,
The paths of glory lead but to the grave."

Men come, and men go. What is true of individuals, is true of collective bodies. They, too, have their entrance on the stage of life and their exit. The Order of the Saint-Esprit did not escape this law. On June 16, 1790, the Constituent Assembly suppressed all titles of nobility in France; and in 1791 the same body officially abolished the Military Order of the Saint-Esprit.

As a substitute for it and other suppressed royal orders, Napoleon founded the "Legion of Honor," on May 19, 1802. In theory the Legion was intended to be at once the safeguard of republican principles, as well as a remedy for the abolition of all distinctions of rank, as created directly or indirectly by the nobility. In reality it was an expedient to smooth the track of the Empire, as much as anything else. It did not, however, endure long in its original form. After the overthrow of Napoleon at Waterloo, the Confederates entered Paris in the summer of 1815, and restored the Bourbons to power.

The brother of Louis XVI ascended his ancestral throne as Louis XVIII. He did not dissolve the Legion, but he greatly modified it. On November 16, 1816, he revived the Order of the Saint-Esprit. Though shorn of much of its pristine splendor, it was nevertheless again esteemed the principal honorary order of France.

In 1817 Denmark conferred the Order of the Elephant (her greatest distinction) on Louis XVIII. The Danish ambassador anxious to extol the excellence of

this favor, on presenting its insignia to the king, exclaimed: "Sire, notre Saint-Esprit a nous, c'est un elephant; daignez le recevoir"—Sire, our Holy Ghost is an elephant; deign to receive it. Needless to comment on the effct produced by his infelicitous assertion.

Louis XVIII died in 1824. He was succeeded by Charles X, who was crowned May 29, 1825. The following day he enrolled thirty-six new knights. Two of them, the Prince de Castel-Cicala and the Duke San Carlos were aliens. Receptions were held in the chapel of the Tuileries in 1826 and 1827, each time on the Feast of Pentecost. The last reception during the Restoration took place on Pentecost, May 30, 1830.

It began with a chapter in the Tuileries. The knights and novices then proceeded to the chapel to assist at Mass, which was celebrated by the Bishop of Metz. After Mass was over, Charles received the Archbishops of Paris and Bordeaux, the Princes De Polignac and De Broglie, the Duke De Nemours, the Marquises D'Ecquervilly, De Verac and De Conflans, and the Counts De Durfort, De Roy, De Reille, De Cosse, and De Bordesoulle.

Two months later, popular dissatisfaction, known as the "July Revolution," drove Charles X into exile and replaced him by Louis Philip, "King of the French." At the same time the Order of the Holy Ghost was again dissolved and abolished, apparently forever. Sic transit gloria mundi.

During the Restoration sixty-three members were enrolled. In 1864 there still lived the following French knights: Le duc de Nemours (the son of Louis Philip), Le duc de Mortemort and M. le vicomte Dambray,

Master of Ceremonies, and the following six foreign members: Ferdinand I, uncle of the Emperor of Austria, L'infante Charles Louis de Bourbon, L'infante don François de Paul, father-in-law of the Queen of Spain, Don Miguel of Portugal, Alexander II, Emperor of Russia, and the Archduke Francis, father of the late Emperor of Austria. (Bulletin de la Societe de L'Histoire de France, Deux. Part. p. 214.) This Order came into existence under Henry III, the last of the Valois, and under Charles X, the last of the Bourbons, it disappeared. No history of devotion to the Holy Ghost will be complete without some reference to it, for its members, as we saw, were dedicated to the Divine Spirit.[11]

Any study of the Saint-Esprit, however limited and short, would be incomplete without at least a partial list of the more brilliant members of this order. We begin with the grandmasters. They were eight in number: Henry III (1578—1589); Henry IV (1595—1610); Louis XIII (1610—1643); Louis XIV (1643—1715); Louis XV (1715—1774); Louis XVI (1774—1790); Louis XVIII (1816—1824); and Charles X (1824—1830).

About a dozen knights were at the same time members of the French Academy. The more illustrious of these were: Melchior, Cardinal de Polignac (1661—1742); François Joachim, Cardinal de Bernis (1715—1794); Pierre Sequier (1588—1672); Lomenie de

[11] Henry III was the third son of Henry II and the last of his house to rule. Charles X was the third grandson of Louis XV, and the last sovereign of that family. This circumstance recalls the rather strange fact that so far all French dynasties have ended with three brothers ruling in succession.

Brienne († 1794); Louis Antoine de Pardaillan-Austin (1665—1736); François de Beauville Saint-Aignau († 1687); and Henry Charles du Cambout, Duke de Coislin († 1732).

Distinguished prelate commanders were: Cardinal Louis de Lorraine (1556—1588); Cardinal Charles de Bourbon (1523—1590); Cardinal Jacques Davy Duperron, Grand Almoner (1556—1618); Cardinal de Richelieu, Founder of the Academy, and Minister of State (1585—1642); Cardinal François de la Rochefoucauld, Grand Almoner (1558—1645); Cardinal de Gondi, first Archbishop of Paris (1622—1654); Cardinal de Noailles (1651—1729); Cardinal Antoine Barbarini, Grand Almoner († 1715); Cardinal Pierre Guerin, Sergent de Teucin, Primate of Gaul (1680—1758); Msgr. Jean de Machault, Minister of State and Custodian of the Seal (1701—1794); Abbé Joseph Marie Terray, Controller of the General Finances (1715—1778); Cardinal de Cheverus (1768—1836), first bishop of Boston (1810—1823).

Other renowned members were: De La Rouchefoucauld, author of the Maxims (1613—1680); De Clairambaut, author of Genealogies, 150 Volumes; Louis Phelipeaux, Chancelor of the Saint-Esprit (1643—1727); Jerome Phelipeaux, Secretary of State (1674—1747); Michael de Chamillard, Minister of State and War (1651—1721); Henry François D'Aguesseau, Chancellor (1668—1751); Conty, Prince Armand de Bourbon (1680—1710); Louis de Saint Gelais (1513—1589); Roger de St. Lary Bellegarde (1563—1646); Henry de Bourbon Montpensier (1573—1608); Conde, Henry de Bourbon (1588—1646); Henry de



FIG. 61. — ST. THERESA, Enlightened in Mysticism by the Divine Spirit. Engraving of Nusser after the Vera Effigies.



FIG. 62. — THE HOLY SPIRIT Infused by the Invocation of the Bishop in Confirmation. Danesi, Rome

Lorraine, Duke of Mayenne (1578-1621); Claude de Lorraine, Duke of Chevreuse, proxy for Charles I of England, in marriage to Henrietta Marie of France (1578—1657); François Victor Bretevil, Provost of the Saint-Esprit (1686—1743); Philibert Orry, Grand Treasurer (1689—1747); Prince de Dombes (1700—1755); Comte D'Eu (1701—1775); Antoine Louis Rouille, Secretary of State (1689—1760); Choiseul-Stainville, Secretary of State (1719—1785); Praslin, Comte de Chevigny, Minister of State (1712—1785); Louis Philippe Egalité, Duke D'Orleans (1747—1793); De Maupeou, Chancelor (1714—1792); Duke de Berry (1778—1820); Duke D'Angoulême, son of the last king of France, and husband of Maria Theresa Charlotte, the only child of Louis XVI that survived the Revolution. For the complete roster of members from 1578—1830, see List chronologique des Chevaliers de L'Ordre du Saint-Esprit, par A. Teulet, Paris, Soc. Hist. Fran. Publication V, p. 121, 1863.

CHAPTER XIII

A Medieval Orphanage of the Holy Ghost

IN the early reign of Charlemagne, charitable sentiment and activity had not yet devised and erected in Western Europe that particular type of institution which provides shelter, refreshment, and protection for the homeless and the needy.

In the East and in Italy, there were such establishments. In imitation of these and to provide for this civic need, the Emperor decreed towards the end of the eighth century that there be attached to every cathedral and prominent church in his realm a hotel, or hospice, for this purpose.

On account of the charitable character of these hospices and because in many cases they were built in close proximity, if not in the very shadow of the House of God, they were called **Hotels of God,** a generic term which survives in a modified sense in the French expression **Hôtel-Dieu.**

In the summer of 1356 war clouds darkened the political sky of France; an English army landed on her western shore, invaded her territory, and took the city of Poitiers. After the humiliating treaty of Bretigny (1360), John the Second was carried to England as a hostage.

His son Charles, the Duke of Normandy, then assumed the reins of government. So great was the num-

ber of poor and homeless persons at the time that the venerable Hôtel-Dieu of Paris could no longer receive and shelter all that knocked at its door.

At this juncture the Holy Ghost, the Father of the poor, inspired some persons belonging to the middle classes to organize a society for the relief of the poor, especially the orphans. This foundation took the form of a pious league and was dedicated to the Divine Spirit.

On February 17, 1362, it received ecclesiastical approval from Msgr. John de Meulant, Bishop of Paris. It was also recognized by the civil authorities, and enjoyed the patronage of the Duke of Normandy (Charles V). On June 27, 1363, he directed two of his counselors, Bernard, Count de Vantadour, and Dimanche de-Chatillon, to purchase for the foundation a property on the west bank of the Seine, known as the Place de Greve.

A few years before the municipality of Paris had acquired an estate in the same locality, for the sum of $14,400. And on this site was built the original Hotel de Ville, a public monument which, for splendor and beauty, is said to have vied with the famous Tuileries. This palace was demolished during the Commune of May, 1871. A new structure, in many respects reproducing the main features of the original, has been partly completed on the same site at a cost of five million dollars. We give prominence to these details, because the present Hotel de Ville, or City Hall, is the landmark which enables us to determine the location of the asylum erected by the Fraternity of the Holy Ghost.

The house acquired by the Society was the property of Pierre de Dunay, a Parisian. After some alterations had been made, it was dedicated to the Third Person of the Blessed Trinity, under the official title of "The Hospital of the Holy Ghost."[1]

The management of this asylum was entrusted to a master and four associates. In the beginning orphans were received without discrimination. Later on, however, in 1445 Charles VII regulated that only children under nine years of age, born in Paris or the faubourgs, of honorable parents should be admitted. The quality of the inmates was thus improved and the standard of the institution raised. The children were given an ordinary education and taught a trade. The Hospital paid 200 pounds for every boy it apprenticed to a master tradesman. Such of the boys as evinced a sacerdotal vocation were sent to a seminary. Some of these became zealous priests. The girls remained in the home until they became marriageable. On leaving the institute they were given, according to the custom of the times, a small dowry. A number of the girls embraced the religious state and became nuns.

The average number of children cared for in this institution was two hundred. During the reign of Charles, the home was rendered legally capable of inheriting.

During the seventeenth century the home continued the even tenor of its noble work. But outside of its walls, the Divine Spirit visibly intervened in behalf of suffering humanity by raising up the peerless apostle of

[1] The word hospital at that time had the same meaning as hospice.



FIG. 63. — THE GIFTS OF THE HOLY GHOST IMAGED BY DOVES. In this case, a cathedral window of Chartres, the Gift of Wisdom is represented by Our Lord.



FIG. 64. — THE PERISTERIUM, a Vessel in Which the Holy Reserve Was formerly Kept.



FIG. 65. — THE GIFTS OF THE HOLY GHOST Represented by Seven Angelets. By Kühlen, München-Gladbach.

charity St. Vincent de Paul (1580—1660). Aided in a providential way, he succeeded in a short time to provide means and volunteers to alleviate nearly every form and phase of suffering in the French capital. One trailing evil remained. Forty thousand beggars infested the city, many of them as bold and impertinent as high-way robbers.

Among Vincent's most reliable auxiliaries was the devout Duchess D'Aiguillon, the niece of Cardinal Richelieu. The zeal and generosity of this lady was world-wide. About 1655 she formed the colossal plan of providing a home for the beggars of Paris.

The proposition was so gigantic that even St. Vincent, who was accustomed to great undertakings, hesitated. But the "Ladies of Charity," as the Duchess and her companions were called, pressed the project. Louis XIV gave a property, at one time used as a saltpeter factory, and promised an annuity. The Duchess of Aiguillon gave 50,000 pounds, a member of the Bullion family subscribed 60,000 pounds, Cardinal Mazarin contributed 100,000 pounds. Vincent could hesitate no longer. Though nearly eighty years old, he undertook this, the crowning work of his life. In 1657 the king appointed twenty-six gentlemen to take charge of the institution, which was formally opened March 7 of that year. Ten thousand beggars (the original number diminished as by magic) availed themselves of this home, which was officially designated as "The General Hospital." On the recommendation of St. Vincent, the Abbé Louis Abelly was appointed its spiritual director.[2]

[2] This ecclesiastic, later on Bishop of Rodez, was the first biographer of St. Vincent de Paul.

In 1679, the year the reign of Louis XIV reached its zenith, the number of inmates of the Holy Ghost Asylum had greatly diminished. It is true, forty children were sufficient to satisfy the requirements of the foundation, but the authorities, desirous no doubt of centralizing all works of charity, and possibly also for economic reasons, on May 23 united this venerable orphanage to the General Hospital of the Salpétrière, an arrangement which continued until the Revolution, in the vortex of which, like so many other institutions, it was swallowed up forever.



CHAPTER XIV

The Almoners of the Holy Spirit

ON entering for the first time the larger churches of quaint old Antwerp, one cannot help being impressed by a certain exuberance of devotional tokens which under the forms of memorial altars, tombs, cenotaphs, reliquaries, ex-votos, paintings, wood-carvings, and metal-work, represent a legacy of seventeen centuries of Catholic faith and generosity.

Now, a people that was so generous to God in what pertains to His worship could not have been less so to His poor, for they, too, are temples of God, albeit poorly arrayed and repulsive of address. The love of God and the love of the poor are inseparable.

"Among the many virtues," says the historian Davies, "which distinguished the Netherlands was a judicious and humane care of their poor. . . . Persons of wealth and respectability were appointed in each town, whose office was biennial, to receive alms in the churches and principal places of resort and to administer according to their discretion the funds thus collected, added to a small yearly levy on the population and the bequests of the charitable. Under their discretion the poor, not only in the hospitals and eleemosynary institutions, but also at their own houses, were so abundantly supplied that they were under no necessity to beg, which they were forbidden to do except during

stated hours on saints' days or holidays." (Davies, Hist. of Holland, Vol. I, p. 488.)

What this writer so correctly says of the Netherlands as a whole was especially true of Antwerp in particular. Until well into the middle of the fifteenth century, the exercise of public charity on the part of its citizens knew no laws or limitations but those of individual taste and inclination.

Already at that epoch persons of ampler means had founded and endowed with their resources a number of suitable hospices. These homes were called "Godshuizen" in the vernacular. They were supervised by committees consisting of the parish priest and a number of prominent parishioners.

But the seventeenth day of July, 1457, witnessed a new departure. At the behest of Philip of Burgundy, under whose dominion the seaport then was, the care of the poor and the sick, as well as the distribution of the public charities, was systematized and placed on a more business-like footing. This change was in accordance with the tendency of the times, a tendency to administer in an official way whatever concerned the common weal.

A committee composed of ten citizens was appointed by the municipal authorities. The members of this commission were officially known as "The Masters of the Poor." Charity cannot be divorced from religion. After some time a new and partly religious organization was formed. Its members called themselves the "Bureau of the Holy Ghost," and the funds at their disposal were designated "the Possessions (Goederen) of the Holy Ghost." As the number of needy and af-

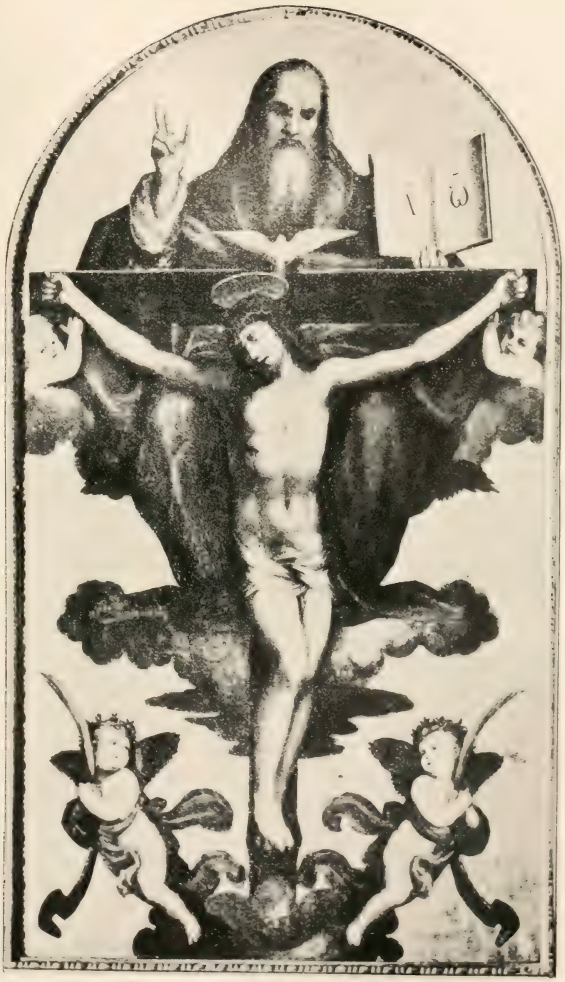


FIG. 66. — AN ITALIAN TRINITY. Painted about 1510 by Mariotto Albertinelli. Original in the Academy of Florence.

flicted persons increased, the commission charged with their care and relief was likewise augmented, and formed a distinct charitable body, known no longer under the old name, but by the beautiful and significant title of "The Almoners of the Holy Ghost."

This lay-organization, conspicuous for its charity, its tact, its probity, and its zeal, was a visible proof of the active presence of the Divine Spirit and the hallowing influence of Catholicity on a people who at that very time enjoyed the commercial supremacy of the world. In 1560 Antwerp had a population of 200,000 souls. And often as many as a thousand vessels lay at anchor in her harbor, forming with their masts a regular forest of wealth and power. Far from deadening the finer sensibilities of the Antwerpers, their wealth and prestige developed a system of Christian philanthropy that was both judicious and efficient, a system that for a period of three hundred and thirty-nine years, realized to the utmost satisfaction of him that gave and him that took, the end of its formation.

"The Almoners," as already stated, were dedicated to the Holy Ghost. They were the visible representatives of the God of Comfort and Consolation among the poor and the afflicted. Pentecost was their titular feast. They annually celebrated it with the greatest solemnity. Their official dress consisted of a mantle of red silk, dotted with symbolic tongues of gold. On the left of this cloak was embroidered a maltese cross, the centre of which was occupied by the dove-emblem of the Holy Ghost. This mantle was worn at public functions and when collecting alms in the churches. It was a familiar sight, in days gone by, to see, side by side, a

black-gowned beadle and a red-robed Almoner, the former collecting for the church, the latter for the poor.

Politically, the Hanseatic town of Antwerp was dominated first by the powerful dukes of Burgundy, then by the crown of Spain, next by the house of Austria, and finally, in 1794, it fell under the authority of France, and was united to that country. This annexation was unfortunate in more than one respect, for it brought with it the destruction of many venerable customs and institutions.

On October 17, 1796, the "Sansculottes," as the Revolutionists were derisively called, decreed the permanent abolition of "The Almoners of the Holy Ghost." The decree was ruthlessly executed. The Almoners never after revived. How were they replaced? In the hearts of the poor and in the sentiments of the old enumeration, they were never replaced. The poor remained an unsolved problem until after the battle of Waterloo. So many beggars were there at the time and so much dire poverty, that under the leadership of General Van den Bosch, the Society of Beneficence was organized to remedy matters. With the funds secured by this organization about 5000 acres of impoverished land was secured in 1818. A colony was established on it, for such as had pride, courage, and determination enough to improve their condition. Near this settlement the government opened an establishment for convicted and professional mendicants.[1]

In the Grand-Square of Antwerp, the visitor is shown a building now occupied by the Cross-bowmen's

[1] For a study of the Poor Colonies of Holland, see Dr. Gore's article in Bulletin, Department of Labor, No. 2, January, 1896.

Club. In it, the Almoners formerly gave plays and entertainments for the benefit of their wards. What memories of tender pity and generous charity attach to its discolored walls! A monument, were it only a tablet, either in this house, or better still, in the magnificent church recently dedicated in the parish of the Holy Ghost, should transmit to coming generations, with civic pride, the memory of the Almoners of the Holy Ghost, who for over three hundred years officially exercised, to the utmost satisfaction, the corporal works of mercy in behalf of Antwerp and its suburbs.



CHAPTER XV

The Associates of the Holy Ghost

THAT an institute of Canons-Regular and of Sodalists, known as the "Associates of the Holy Ghost," existed in Normandy during the sixteenth century is a matter of history.

Migne speaks of two copies of the Rules and Constitutions, one dated 1588, the other 1630. (Dictionary of Religious Orders, Vol. II, col. 184-186). Both are now in the National Library of Paris. These statutes were approved by the ordinaries of Rouen, Bayeux, and Coutance. From this we conclude that the Associates of the Holy Ghost flourished chiefly in northern France.

In the document of 1588 there is a dedicatory epistle addressed to Pope Sixtus V. Its object seemingly was to obtain the sanction and blessing of the Sovereign Pontiff for a work that had already been approved by a number of bishops. We do not know whether the petition was granted. We are inclined to believe that it was. For this Pope had a deep devotion to the Holy Ghost, which he expressed in a lasting way by the grand façade that he ordered Mascherino to build for the Church of the Holy Ghost in Rome in the year 1587.

From the memoir that prefaces the earlier copy of these statutes, we gather that the founder of the Associates was a priest of Lorraine by the name of John



FIG. 67. — Earliest Example in Which the Holy Ghost (the Man-form on the extreme left touching the throne) Is Imaged by the Human Figure. From a Sarcophagus dating back to the second half of the fourth century.



FIG. 68. — THE THREE DIVINE PERSONS, Depicted as Men-angels Battling with Behemoth and Leviathan. The Holy Ghost is on the right. An Italian miniature, thirteenth century.

Herbert. Moved by the Divine Spirit, he vowed at the age of 26 to wage spiritual war against heresy, religious indifference, and clerical laxity. At the time of the memoir (1588) he had completed twenty-two years of priesthood. During that long span of time he never missed saying Mass except on three occasions, on which he was prevented from doing so by some malicious persons.

Herbert believed himself called by God to found an institute in honor of the Holy Ghost. It was to consist of both laymen and clerics. The lay branch took the form of a confraternity. It was strongest in the diocese of Coutance and had the approval of several doctors of the Universities of Coutance, Bayeux, and Rouen. Charles, the Cardinal Archbishop of Rouen, a Prelate-Commander of the illustrious Order of the Saint-Esprit, was particulary anxious to see this new blossom of Catholic life grow and expand in his diocese.

In connection with this foundation, it is interesting to recall that the oldest Confraternity of the Holy Ghost in France, of which we possess reliable records, is the one erected in the Church of Pontorson, in the diocese of Coutance. The exact date of its foundation is unknown, but it is generally believed to have come into existence early in the seventeenth century. This opinion is strengthened by the fact that some of its indulgences were granted by Innocent X. (1644—1655).

We assume that the Associates founded by Herbert flourished in 1630, the year of their second constitution. And they flourished precisely in the diocese of Coutance, to which Pontorson belongs. It seems

legitimate to conjecture that the present Pontorson Confraternity is a shoot of the hardy stock planted by the pious Herbert more than three centuries ago. Needless to add that the work of the Associates of the Holy Ghost was quite distinct from that of the Hospitalers of the Holy Ghost, founded by Guy of Montpellier. His Order was active in another part of France and was just recovering from wounds inflicted by persecution and oppression.

Let us now direct our attention to the clerical branch of Herbert's work. It was composed of ecclesiastics, known under the generic title of canons-regular. They formed a unit in the counter-Reformation inaugurated by the Church in the sixteenth century. This will be clear when we recall that all canons-regular were clerics that lived an essentially religious life.

Originally all ecclesiastics attached to a given church, whether cathedral or collegial, were called **canons** (Canonici,) because they constituted the official list (canon) of ministers accredited to that church. Later on, however, the title was restricted to the clergy that lived with a bishop and aided him to administer his diocese. In a qualified way it was also given to such clerics as lived in community, recited the divine Office in choir, observed strict discipline, and took the vows of religion. To distinguish the latter from the cathedral clergy, they were called canons-regular. They were not monks, but constituted a middle strata between the secular clergy and the monks proper. The canons-regular generally followed the Rule of Saint Augustine.

The Canons-regular of the Holy Ghost were a body of clerics that aimed at a high type of sacerdotal per-

fection. They occupied themselves in educating youth in the higher branches of knowledge and in exercising the sacred ministry as auxiliary priests. The priests said Mass daily. The members that were not yet ordained assisted at one Mass on week days and at two on Sundays. When their academic duties permitted it, the professed members chanted the Office in choir, and the others either said the Office of the Holy Ghost or that of the Blessed Virgin.

On Wednesday, the day appointed to honor the Holy Ghost, the whole household, even the domestics, observed abstinence from meat; on Friday they fasted in honor of the passion of Our Lord, and abstained from wine. Those who could not observe the fast and abstinence regulation were expected to recite the Penitential Psalms and the Litany or say the Rosary or give of their scant allowance an alms of five sols (about a dollar).

They gave an hour each day to meditation and had a fixed time for the particular examen. Their costume was that of the ordinary clergy. They wore black cassocks. For choir they donned a long surplice with close-fitting sleeves, over which they wore suspended on the breast a cross with the dove-emblem of the Holy Ghost. On the day of their profession they made the following oblation: "I this day make profession in the Order of the Holy Ghost, and vow to Him, in His Order, solemn and perpetual obedience, chastity, and renunciation of temporal goods." (Migne, Dict. Relig. Orders, Vol. II, Col. 186.)

CHAPTER XVI

The Congregation of the Holy Ghost and Immaculate Heart of Mary

THE body of missionaries popularly known as the Congregation of the Holy Ghost is an amalgamation of two distinct societies. A brief account of each of these will help the reader to understand better the nature and object of the resultant organization.

Claude Francis Poulart Desplaces, the close friend of the abbé Leuduger and of the Blessed Grignon de Montfort was born at Rennes, February 27, 1679. He was an only son and destined for the bar. He was educated by the Fathers of the Society of Jesus. During one of the annual retreats which the students made at the opening of school, the Divine Spirit powerfully moved the soul of the ambitious young Claude and convinced him of the vanity of worldly glory and success. This was the turning point of his life. With the consent of his parents he changed the course of his studies, went to Paris, and at the College Louis-le-Grand prepared himself for the ecclesiastical state.

As a student the abbé Desplaces was distinguished for charity, humility, and sacrifice. In 1703 he gathered round him a small flock of needy clerical students. For these he rented and maintained a home near the Sorbonne. The work was called "The Institute of Poor Students." By 1705 this family had increased to



FIG. 69. — THE CORONATION OF THE BLESSED VIRGIN. The Holy Ghost is on the right. By the elder Hans Holbein.

seventy. Desplaces was only in minor Orders himself, and did not yet understand the designs of God on him and his companions. But light came. Obedient to it, he drew up for his household a code of rules and dedicated them to the Holy Ghost. Pentecost was their principal feast and Mary Immaculate their patroness.

It was the founder's object to form disinterested learned and zealous priests and missionaries ready to evangelize the poor and infidels, and to fill the humblest and most laborious positions, for which priests could be found with difficulty. Only philosophers and theologians were henceforth admitted into the Institute of the Holy Ghost.

The young founder was ordained priest on December 17, 1707, by the Bishop of Meaux. For the next two years all went well, the undertaking flourished, and the plan of God began to reveal itself. But on the 8 of October, 1709, the abbé Desplaces contracted pleurisy, and four days later was called to his reward. His successor, M. Garnier, lived just long enough to tide the bereaved community over the coming winter; he died in March of the following year.

From 1710 to 1760, M. Bouic, an organizing genius, captained the growing foundation. He gave it a more definite form and secured for it, on January 2, 1734, the approbation of Msgr. Vintimille, Archbishop of Paris. He succeeded in erecting for the Society a spacious stone building on Rue Lhomond in the Latin quarter; he fought the Jansenists, tooth and nail, and before long opened a seminary for the purpose of evangelizing the colonies of France, even distant China. So thorough was the formation and so great the efficiency

of these priests that the Bishops of Meaux, Verdun, and other places called them to direct their diocesan seminaries. M. Bouic died in 1760.

The next superior, M. Francis Becquet, governed the Society from 1760 to 1788. During his administration missions were opened in the diocese of Quebec and in Cayenne, South America. He was followed in office by the valiant M. Duflos (1788—1803). During the French Revolution the Seminary was seized, sold, and converted into a factory. The seventy odd members were dispersed, it is true, but not one apostatized, not one took the abominable Oath of Allegiance. Some were martyred at the Carmes and elsewhere. Blind and infirm, and well-nigh crushed, the afflicted chief could not quite be subdued but clung to a corner of his dear Institute awaiting the return of his brethren. In 1803 he went to his reward at the age of eighty-two.

During the period of reconstruction (1805—1832) M. Bertout exercised the superiorship. Through his efforts the Society was restored. In 1816 he secured its legal recognition and in 1824 its approbation from the Holy See. In 1823 he re-purchased the confiscated Seminary, but was dispossessed a few years later during the cholera, when the building was converted into a military hospital.

M. Fourdinier, the Superior from 1832 to 1845, managed to recover the old home in 1835 and even secured an appropriation of £2000. He was followed in office by M. Leguay (1845—1848), who piloted the Institute through the troubled period of 1848.

He brought the Society more immediately under the jurisdiction of the Congregation of the Propaganda.

Writing of his establishment he said: "The Society of the Holy Ghost has for its sole end the glory of God and the conversion of the blacks; for groundwork, devotedness, self-effacement, and the communion of prayers and good works." Broken down by insurmountable difficulties, he resigned in 1848, and was followed in office by the seasoned missionary Father Monnet, a man of great tact and ability. He enjoyed the confidence of the shattered Society and was respected by the **Spiritains,** as the Seminary alumni were popularly styled.

Here we must rest our recital and take up another thread. In 1826 Francis Paul Libermann, a convert from Judaism, entered the Seminary of St. Sulpice, Paris, to dedicate himself to God in the holy ministry. While here, he learned from two students, Eugene Tisserand of Bourbon and Frederick Le Vasseur of St. Domingo, the sad condition of the colored slaves, and with them formed the design of founding a society of missionaries to save these abandoned souls. In 1832, on the eve of the day that was to witness his ordination to the sub-deaconship, he was stricken with epilepsy. He never wavered in his conviction that God called him to the Apostolate of the Negroes. He journeyed to Rome and in 1840 was officially encouraged in his design. His health having improved, he was ordained in 1841. We should say that while in Rome he drew up the regulations that were to govern his proposed foundation, which he dedicated to the Immaculate Heart of Mary. At La Neuville, near Amiens, he humbly but confidently began his work on the 27 of September, 1841.

He was joined by his former companion, Frederick

Le Vasseur, now a priest, and by M. Marcellin Collin, a subdeacon. Two years later the foundation numbered exactly twelve. Among their number was an ex-physician, Father Laval, the future Apostle of Mauritius.

In 1833 Bishop England of Charleston, who was greatly devoted to the colored race, drew the attention of Rome to the proselytism carried on by different sects in Liberia among the negroes that had emigrated from the United States. On his motion the Third Council of Baltimore in 1837 appointed the Rev. Edward Barron, Vicar-General of Philadelphia, to stem this propaganda by counter efforts. Dr. Barron repaired to Cape Palmas, and after studying carefully the conditions and needs of the African republic, went to Rome to render an account and to receive instructions. Soon after, he was consecrated Vicar-Apostolic of the two Guineas and authorized to solicit means and recruit volunteers for his vast field.

While in Paris in search of missionaries, Msgr. Barron met Father Libermann. The venerable founder gave him seven Fathers and three Coadjutor Brothers. On the 10 of October, 1843, they landed on the island of Goree, which they left two weeks later and reached Cape Palmas on November 30. As they did not know English, it was decided that they should not remain at the Cape, but take up mission work directly among the natives. They inaugurated their apostolate on the 3 of December, the feast of St. Francis Xavier. Father Bessieux preached to a crowd of astonished blacks by means of an interpreter, while close by a sacrifice was being offered to the demon.



Fig. 70. — THE CROWNING OF THE BLESSED VIRGIN. In the Church of San Simpliciano, Milan. Painted by Ambrogio Borgognone, towards the end of the fifteenth century.

M. Monnet and Father Libermann were not strangers to one another. The superior of the Missionaries of the Holy Ghost sincerely admired the zeal and devotedness of the founder of the Society of the Holy Heart of Mary. And so it happened that the two chiefs, on Pentecost, 1848, decided to combine their energies, since they pursued practically the same end.

The project was ratified by Rome and the fusion of the two societies took place towards the end of November (1848.) M. Monnet handed in his resignation and Father Libermann was unanimously elected first Superior-General of the amalgamated organization, which after certain changes was officially recognized as the Congregation of the Holy Ghost and Immaculate Heart of Mary. M. Monnet was appointed Vicar-Apostolic of Madagascar.

The special and distinctive object of the Congregation is to form and maintain, in ecclesiastical discipline and love of abandoned souls, religious ready, at the direction of their superiors, for every service: evangelization of infidels, especially those of the black race; painful works; humble and toilsome ministries, for which holy Church has difficulty in finding apostolic laborers.

The Congregation being apostolic in object is essentially composed of priests; but it also admits lay helpers who take the name of Coadjutor Brothers.[1] The

[1] These Coadjutor Brothers of the Holy Ghost resemble those founded by Blessed Louis Marie Grignon de Montfort. De Montfort started three foundations. One of these, the Coadjutor Brothers of the Holy Ghost, numbered seven when he died (1716). They were

priests and Brothers take the same vows and form one organic body. The former occupy themselves with sacerdotal and missionary work, the latter assist them by looking after the material and domestic needs of the various missions and communities.

The Society is active in France, Ireland, England, Germany, Portugal, Italy, Belgium, Holland, Switzerland, St. Pierre et Miquelon, Canada, the United States, Trinidad, Guadeloupe, Hayti, Martinique, Brazil, Mauritius, and in over twenty provinces of Africa.

In Africa, the largest theatre of its labors, the Society had at the outbreak of the World War, 165 mission residences, 183 mission stations, 355 churches, 423 Fathers, 226 Brothers, 1120 catechists, 7 native seminaries, 59 colored seminarians, and directed 495 Sisters attached to the different missions.

A goodly toll having been taken by the war, the Society had, in 1917, 850 Fathers, 628 Brothers, and about 300 professed aspirants.

Father Libermann died, in the odor of sanctity, February, 2, 1852. He was declared Venerable in 1876, and his beatification is in progress now. By his teachings and writings he infused into the Order the spirit

---

never very numerous, their highest number being ninety, reached during the superiorship of Father Deshayes, S.M.M., (elected in 1821).

The sphere of their labors was confined to Brittany, where they coöperated with the Fathers of the Company of Mary, mainly by attending to the domestic needs and temporalities of the missionaries. They took the ordinary vows of religion and aimed to glorify the Holy Ghost by devotions in His honor and by doing their manual work in silence. When the clock struck the hour they paused to say a short but fervent prayer aloud. Their headquarters was at St. Laurent-sur-Sevre. Four of their Brotherhood were put to death during the Revolution. (Dict. des Ordre Religieux, Helyot, Tom. col. 1376-77.)

of simplicity, fervor, sacrifice, and charity, which characterizes its members. Letters to the number of 1711 have been examined and eulogized in the process of his beatification.[2]

The Venerable Libermann was succeeded in office by the Very Rev. Ignatius Schwindenhammer, during whose long administration of twenty-nine years the Congregation developed greatly both its inner life and its exterior activities. It was during his superiorship that His Holiness Pius IX entrusted to the Society, in 1853, the management of the Pontifical Seminary for French students in Rome, an institution that has given to France some of her foremost prelates and churchmen. The founding of Houses in Ireland (1859), in Germany (1863), in the United States (1873), and in Portugal (1878), were important events in view of recruiting laborers for the missions.

Father Schwindenhammer died in 1881, and was followed in office by the veteran missionary Father Frederic La Vavasseur, who went to his reward in less than a year later. In 1882 Msgr. Ambrose Emonet, a disciple of the Venerable Libermann, and previously Prefect-Apostolic of Guiana, was elected General, and governed the Society until 1896, in which year he resigned, his herculean frame having been shattered by a paralytic stroke.

On Pentecost, 1897, Rt. Rev. Alexandre LeRoy,

[2] For a list of the writings of the Servant of God see the Life of the Venerable Francis Libermann, G. Lee, C.S.Sp., pp. 86-100; Life of the Venerable Francis Mary Paul Libermann, Prosper Goepfert, C.S.Sp., pp. 441-442.

Bishop of Alinda and Vicar-Apostolic of Gabon was elected Superior-General.[3]

By diplomatic tact of the highest order he secured for the Society, in 1901, State recognition when nearly all other religious organizations were dissolved. Nevertheless in 1903 the government closed twelve houses in France and Algiers. On the 17 of August, 1909, he had the consolation of receiving from the Holy See the definite approbation of the Congregation.

Msgr. LeRoy is a leading authority on matters pertaining to missions, Africa in particular, and has composed a series of important books on Theology, Primitive Religion, Sociology, and Travels, several of which have been crowned by the French Academy.

On having been expelled by the May Laws from their mission in Marienstadt, several members of the Society came to the United States in 1873. After prospecting for some time, they accepted an invitation of Rt. Rev. Bishop Dominic to settle in Pittsburg. Mis-

[3] Besides the Superior-General, a number of other members have episcopal consecration. They are Msgr. Augouard, titular Archbishop of Cassiope and Vicar-Apostolic of French Congo; Msgr. Adam, titular Bishop of Tmui and Vicar-Apostolic of Gaboon; Msgr. Allgeyer, titular Bishop of Ticelie and Vicar-Apostolic of Zanzibar; Msgr. O'Gorman, titular Bishop of Amastri and Vicar-Apostolic of Sierra Leone; Msgr. Vogt, titular Bishop of Celenderis and Vicar-Apostolic of Bagamoyo; Msgr; Jalabert, titular Bishop of Telepte and Vicar-Apostolic of Senegambia; Msgr. Munsch, titular Bishop of Magnesie and Vicar-Apostolic of Kilima-Ndjaro; Msgr. Martrou, titular Bishop of Coryce in Cilicie, and Coadjutor to Msgr. Adam; Msgr. Neville, titular Bishop of Carres and Vicar-Apostolic of Zanzibar; Msgr. John Tuohill Murphy, D. D., consecrated Bishop of Port Louis, Mauritius; Msgr. Paul Lequien, Bishop of Martinique; Msgr. Leon Girod, Vicar-Apostolic of Loango; Msgr. Auguste Fortineau, Vicar-Apostolic of Diego Suarez (Madagascar); and Msgr. G. de la Boniniere de Beaumont, Coadjutor Bishop of St. Denis (Reunion).



FIG. 71. — PENTECOST by Taddeo di Bartolo. 1403. In the Municipal Palace, Perugia.

sion and parish work was abundant. Additional Fathers and Brothers arrived. In 1878 Very Rev. Joseph Strub, Provincial-Superior, and Father Graf opened a college for higher education. Repeated efforts to conduct such an institution had been made by the diocesan authorities but had to be relinquished as often on account of seemingly insurmountable obstacles.

Thanks to the indefatigable exertions and the unselfish generosity of the Society, the enterprise succeeded sufficiently to induce the Fathers to build the handsome structure that now dominates the eminence on Bluff and Colbert Streets. In 1882 the institute was incorporated as "The Pittsburg Catholic College of the Holy Ghost," with powers to confer the usual college degrees.

Through the unabating efforts of the staff, headed by the Very Rev. Martin A. Hehir, LL.D., the College charter was amended in 1911 by the College and University Council at Harrisburg into "Duquesne University of the Holy Ghost." The University comprises the following departments: Law, Arts, Engineering, Oratory and Dramatic Art, Music, Finance and Commerce, Drawing and High School. In 1917 the University had 90 professors and 1200 students.

At present the province of the United States has 104 professed Fathers, 28 Coadjutor Brothers, 110 Scholastics and Novices, 40 missions and parishes, a university, an apostolic college (Cornwells Heights, Buck's County, Penna.) where aspirants make their preparatory studies, a scholasticate for philosophers and theologians, and a novitiate (Ferndale, Darien P. O., Conn.).

Its members are active in the following dioceses: Richmond, Providence, Hartford, New York, Philadelphia, Harrisburg, Pittsburg, New Orleans, Alexandria, Little Rock, Grand Rapids, La Crosse, and Detroit.

The Society aims to spread devotion to the Third Person of the Adorable Trinity among its members and the souls entrusted to their ministrations.[4] The Holy Ghost is invoked before the principal actions of the day, and during the prayers said in common. At the apostolic college there is Benediction and special service in His memory every Monday. A confraternity has been erected and a monthly, the **Paraclete,** is published in His honor. Whitsuntide is observed with special solemnity. The dove-emblem figures in the arms of the Congregation. And on May 8, 1907, the Rt. Rev. Father General obtained from Pope Pius X an indulgence of 300 days each time for the ejaculation: "Come, Holy Ghost, fill the hearts of Thy faithful and kindle in them the fire of Thy love." (See Figs. 39, 40, 41, 94.)

[4] Encouraged by the Fathers, the Rev. L. Odziemczewski in 1910 founded at Donora, Penna., a sisterhood which he dedicated to the Holy Ghost. Rt. Rev. Bishop Canevin wrote the rule. These Sisters devote themselves to Christian education and now number thirty-six. As an outward mark of their consecration to the Holy Spirit they wear a red sash over the habit.

CHAPTER XVII

Sisterhoods Dedicated to the Holy Ghost

1. The Daughters of the Holy Ghost

EVERY age produces souls in whom devotion to the Spirit of God assumes distinguishing proportions. When the historian of this grace phenomenon writes the page of the seventeenth century, he will surely record the names of Jean Leuduger (1649—1722), Blessed Grignon of Montfort (1673—1716), and Claude Poullart des Places (1679—1709).

In singling out this trio of Bretons, we disclaim any intention of obscuring the zealous Pere François le Grand, S. J., and his intrepid band of Holy Ghost Missionaries, who during this period maintained at white-heat the spiritual fervor of Brittany, that had been worked up years before by that indefatigable apostle, the Venerable Michael le Nobletz.

Poullart des Places laid the foundation of the well-known Missionary Order of the Holy Ghost; Grignon of Montfort, whose incontestable sanctity has secured for him the title of "Blessed," established three religious organizations, one of which was originally dedicated to the Divine Spirit; and Jean Leuduger founded The Daughters of the Holy Ghost, a branch of which Sisterhood is successfully active in the New England States.

The three founders had formed a close friendship, the soul of which was their intense love and devotion to the Holy Spirit. They were consumed with the desire of bringing souls to their Divine Master. Leuduger wanted to join the foreign Mission Society of Paris, but his bishop objected and insisted that he exercise his zeal on the home field. He was assigned to the small seaport of Legue, in the parish of Plerin.

Here, among his penitents were two chosen souls, Renée Burel, a relative of his, and Marie Balavenue, a pious widow, who occupied her time in visiting the sick, cooking broths and preparing remedies for them, and in instructing the peasant children.

Renée was a young woman of means, the daughter of a prominent and well-to-do farmer. It was her intention to enter the Order of the Ursulines, but her kinsman, guided no doubt by the Divine Spirit, induced her to change her mind and to consecrate her life and her means to the relief and uplift of the sick and indigent of her native town. She was to be aided in this pious enterprise by Madam Balavenue. This design was heartily endorsed by M. Allenou de la Garde, the rector of Plerin and its dependencies.

Following the advice of her director, Mademoiselle Burel began her work by erecting a free school, the corner-stone of which was blessed by Msgr. Fretat de Boissieux, Bishop of Saint-Brieux. This prelate also examined and approved the tentative rule which the abbé Leuduger composed for his spiritual daughters. Henceforth they were to secure the glory of God by instructing the children of the poor in piety and in ele-



FIG. 72. — PENTECOST. School of Swabia about 1470. Schloss Lichtenstein, Germany.

mentary secular knowledge and by visiting and nursing the sick, especially the indigent.

On the 8 of December, 1706, the two ladies took the vows of poverty, chastity, and obedience. At the same time they consecrated themselves to God the Holy Ghost and selected Pentecost, along with the Feast of the Immaculate Conception, for their patronal days. They adopted for their religious habit, the costume worn by the Breton women of the time, slightly altered and made not of dark but of white material, a detail that has secured for them the popular title of "Les Soeurs Blanches" (The White Sisters.) (See Fig. 42.)

In 1710 an additional associate arrived in the person of Charlotte Corbel. At this time M. Allenou de la Garde was the ecclesiastical superior of the small foundation. He died in 1714, and was succeeded by his nephew M. René Allenou de la Ville Angevin, who directed the foundation for over a quarter of a century.

The first member of the fervent circle to finish her course and receive her reward was Mother Renée Burel herself. She died on the 15 of June, 1720, at Legue, the field of her labors, her prayers, and her sacrifices. Father Leuduger followed her two years later.

His death was profoundly mourned in all Brittany, where he had labored like an apostle for upward of half a century. His remains were laid to rest in the cathedral of Saint-Brieux of which he had been made a canon in recognition of his great merits. His tomb fittingly occupies a place in that venerable pile that, like the town of which it is the glory and crown, is dedicated to a Celtic saint of the third century. To his spiritual children, the Daughters of the Holy Ghost, his resting

place is a shrine, sacred and precious, and recalls to them his oft repeated admonition that the comfort of dying without pain is well worth the pain of living without comfort.

The growth of his foundation was slow but hardy. In 1728 the Sisters were ten in number. They conducted a school which M. Allenou had erected in the bourg of Plerin with the approval and encouragement of Msgr. Vivet de Montellus.

In 1733 at the invitation of the Marquis Charles René de Ternulier and of Lady Marie Anne de la Tronchaye, his wife, the house of Saint Herblon was opened in the diocese of Nantes.

In 1741 the Sisters sustained a great loss in the departure of the Abbé Allenou for the missions of Canada.[1] After laboring for a period of over seven years he was named co-adjutor to the Bishop of Quebec, but died before he was consecrated. On the Octave of All Saints, 1784, he wrote a farewell letter full of paternal tenderness to his beloved spiritual daughters of Plerin. Little did the good nuns then suspect that one day they would follow him to the distant but hospitable shores of the Western Hemisphere.[2]

---

[1] The French population of New France at this time was nearly 42,000. Msgr. Pontbriand, the Bishop of Quebec, had called for volunteers. It was clear that French dominion was on the wane, and soon the missions so laboriously established would have to face the persecution and oppression of Protestant England. As a matter of fact, Canada was ceded to England in 1763.

[2] This letter and the confusion of M. Allenou with his uncle, de la Garde, has led some writers to consider him as the founder of the Daughters of the Holy Ghost. But this is contrary to fact and the tradition and history of the Order.

Sister Marie Balavenue survived her pioneer-companion fully twenty-three years. With loving accents and veneration she recalled the beautiful example of Mother Renée, who, filled "with the Holy Ghost and with power," in imitation of her heavenly Bridegroom, "went about doing good." There were moments when she heartily wished to be once more united with her. This wish was at length realized in 1743, when she fell asleep in Jesus rich in heavenly treasures.

The Order continued its normal growth until the upheaval of the Revolution. At the time the Sisters conducted nineteen establishments, most of which had been rendered possible by the generosity of the Breton gentry. From 1706 to 1790 one hundred and eighteen Sisters were professed.

During the Reign of Terror, their houses were seized, goods confiscated, and their members dispersed. In secular garb the more courageous of them continued their work. Some were cast into prison. One of them died while incarcerated in Nantes. In Quimper three were imprisoned. Sister Marie Claude, the most daring of this band, prevailed on the jailer to allow her to leave the prison every morning, and spend the day in town, looking up and nursing the sick and the wounded. At dusk this valiant Daughter of the Spirit of Fortitude would slip back into her prison cage, quite exhausted with fatigue, but unspeakably happy because enabled not only to do good for evil, but also to supply the pressing needs of her imprisoned companions.

The Convent of St. Herblon, in Nantes, was saved by the inflexible stand taken by Sister Catherine Juhel of Taden, and Sister Martha, her companion. On be-

ing ordered, in the name of the Revolution, to leave the convent, they resolutely refused. Their wards were there, they would not abandon them. Baffled, the Jacobins put them under arrest. The city Hospital of St. Florent at the time was badly in need of nurses. The municipality appealed to the Daughters of the Holy Ghost. So generously did they respond that their foes relented and thereafter left Saint Herblon unmolested.

Equally courageous and unshakable were Sister Christine Potier and her little band at Saint Pol-de-Leon. They, too, resisted eviction, and were placed under arrest. Soon after, a skirmish took place in the town, after which the nuns were ordered out to care for the wounded. Instead of complying, as their companions of Nantes had done, they indignantly refused to go unless the commander accepted their terms: first, not to molest their house and to guarantee its protection; second to return to them the surgical instruments and supplies which had been carried away. Their terms were accepted, and they triumphantly tendered their services.

After the storm was spent, in 1793, seventy-one Sisters answered the roll call. Sister Catherine Briand presided over the Order during this eventful period. In 1800 the Sisters once more returned to their old home in Plerin, which had been preserved for them by M. Charles Roussel Vilhellio of Legue.

Sister Briand went to her reward March 10, 1805. She was succeeded in the superiorship by Sister Yvonne Clech. Through her exertions, the Order was recognized by the civil authorities November 10, 1805, a fact that secured for its members the privilege accorded



Fig. 73. — PENTECOST by Hans Memling. 1480. Flemish School.

to regular hospitalers. In 1819 the Sisters began to wear, as an exterior sign of their dedication to the Holy Ghost, a small silver dove-emblem, called "Saint-Esprit." The custom of having annual retreats began about the same time. Towards the end of October, 1872, M. Le Mee was appointed spiritual head of the Order. Thanks to his zeal and activity, a good number of new houses were opened; and since the old convent at Plerin was now too small for the ever-increasing family, a more spacious home was erected in Saint Brieux, on the Rue des Capucins. It was blessed and occupied August 25, 1834. At this time the Daughters had 43 establishments and 152 professed members.

At the request of M. Le Mee, Pope Gregory XVI, on November 19, 1836, granted the Sisters a plenary indulgence for the day of their profession and for the Feast of Pentecost.

Mother Yvonne died in 1829. The superiorship then devolved on Sister Felicite de la Villeon. Aided by M. Le Mee, she once more revised the Rules. They were reapproved March 28, 1837, by Msgr. Matthias de la Romagere, Bishop of Saint Brieux, and went into effect on Pentecost (May 14) of the same year.[3]

One of the principal changes introduced into the Rules, at their last revision, was to limit the superior-generalship to three terms of three years each. M. Le

[3] It is of interest to recall that about this same time was started the short-lived foundation of the Ladies of the Holy Ghost (Les Dames Religieuses du Saint-Esprit), at Vitry-le-François, Marne. They aimed to honor the Holy Ghost by performing works of mercy in the diocese of Chalons-sur-Marne. Their conditions of admission were very easy, but they do not seem to have prospered. (Dict. des Ordres Relig. Helyot, Tom. IV, col. 1578.)

Mee, after his elevation to the See of Saint Brieux, on August 8, 1841, continued to take a deep interest in the Sisters and their works, for which reason they consider him the restorer of their society.

The Venerable Jean Marie de la Mennais, succeeded Msgr. Le Mee as ecclesiastical superior of the Order.[4]

The Daughters of the Holy Ghost were under many obligations to him. He improved their teaching methods and assisted them in many other ways.

At the opening of the Clemenceau persecution, the Society had three hundred and twenty houses and nearly two thousand professed members. On July 12, 1902, the government suppressed forty of these establishments, after which the Sisters decided to pass beyond the boundaries of their original field and opened houses in England, Holland, Belgium, and America. Accordingly, in 1912 we find 120 Sisters active in England, 100 in Holland and Belgium, 265 in the United States, and the others, some fifteen hundred, in France, hoping, praying, waiting, and eking out a bare existence by working as private individuals in homes and hospitals.

A colony of these Sisters came to America at the invitation of the late Rt. Rev. Bishop Tierney of Hartford. They were six in number and landed in New York, on the Feast of the Immaculate Conception, 1902. When the "Lorraine" docked at her western

[4] De la Mennais (1780—1860) was a foremost Christian educator, and the founder of the Brothers of Christian Instruction. Bishop Dubois named him Vicar-General of New York in view of securing his services for a proposed university in his diocese. He was offered the episcopacy, it is said, seventeen times. The cause of his beatification was introduced in 1900, forty years after his death.

berth, they were met by a delegation of Sisters of Mercy, who conducted them to their new home, and initiated them into the customs and language of their adopted country.

The headquarters of the American Province is located in Hartford (No. 118 Main St.) Connected with this house is Saint Elizabeth's Home, a boarding school for young ladies, and the Novitiate Saint Ildefonse, where some fifty American novices, mostly Canadians, are preparing themselves to join the Sisterhood. Besides the Provincial House, the Sisters have now twenty-five establishments scattered over New York, Connecticut, Massachusetts, and Vermont, in which nearly three hundred Sisters are active either as teachers or as trained nurses.

2. The Society of the Divine Word and the Missionary Sisters, Servants of the Holy Ghost (Steyl)

The Society of the Divine Word, Germany's great foreign mission organization, came into existence during the trying days of the Kulturkampf. Its founder, the zealous and scholarly Father Arnold Janssen (1837—1909) had for years before urged in his "Kleiner Herz-Jesu-Bote" **(Little Messenger of the Sacred Heart)** the establishment of such a society to atone for the religious disunion brought on by the Reformation. But he was not convinced that God had singled him out for this task, until the Divine Spirit, one September morning in 1874, led him from Kempen across the border to Steyl, Holland, for the purpose of starting the work.

On the 8 of September, 1875, the Association was organized with recruits from Germany and Holland. On the 23 of February, 1885, they formed a religious Society which was recognized in 1901 and definitely approved April 5, 1910. It is composed of priests and lay Brothers, who aim to glorify God by carrying the Gospel to heathen nations. In 1914 the Society had 625 priests, 800 lay Brothers and about 1200 candidates distributed over eight preparatory seminaries, two of which are in this country, one at Techny, Cook County, Illinois, and the other at Girard, Erie County, Pennsylvania.

To supplement his first foundation, Father Janssen in 1892 founded The Sister Servants of the Holy Ghost, an auxiliary branch of missionary Sisters that labor in conjunction with the Fathers and Brothers in China, Japan, Africa, Australia, the Philippine Islands, Paraguay, Brazil, Chile, Argentina, and the United States. This Sisterhood has a membership of over seven hundred.

A community of the Sister Servants of the Holy Ghost came to Techny in 1901. They now number one hundred and forty professed Sisters and fifty odd candidates. Their provincial house and novitiate are in Techny, where they conduct a Holy Ghost Institute for girls and a home for the aged; in Vicksburg, Jackson, Meridian, and Greenville, Miss., and Little Rock, Ark., they have schools for the colored.

These religious attribute their rapid growth to the special protection and blessing of the Holy Ghost, for whom they cherish most filial love and veneration. He is frequently invoked in their prayers and labors. Every



Fig. 74. — PENTECOST by Rappaert. Original in Bruges.

day they recite the Veni Creator and the Chaplet of the Holy Ghost. On Mondays they have Mass and Benediction in His honor. Every third Monday they have solemn Benediction for the same intention. Twice a year, in May and in November, they observe the "Great Monday," a feast of the first class, with solemn High Mass and Vespers. The dove-emblem figures in the coat-of-arms of the foundations of Father Arnold Janssen. Writings on the Third Person are published and distributed; a confraternity in honor of the Divine Spirit is maintained; and as a lasting and concrete expression of the devotion cherished by the Fathers, the Brothers, and the Sisters for the Holy Ghost, a magnificent church was erected to Him at Moedling near Vienna. In the latter work the zealous Founder was greatly assisted by his brother, the Rev. John Janssen (1853—1898), who edited **Die Stadt Gottes** and published a number of devotional books, five of which are on the Holy Ghost.[5] (See Fig. 44.)

3. Sister Servants of the Holy Ghost of Perpetual Adoration

Convinced that apostolic labors prove most fruitful when accompanied by holocausts of prayer and sacrifice, Father Janssen resolved to reenforce his army of missionaries by a corps of contemplatives, to be known as the Sister Servants of the Holy Ghost of Perpetual

[5] These five works bear the following titles: a) Goldener Gnadenschlüssel, b) Firmungsbüchlein, c) Maiblume zu Ehren der Unbefleckten Braut des Heiligen Geistes, d) Das Herz Jesu, der liebevolle Führer zur Gnadenquelle des Heiligen Geistes, e) Die gnadenreiche Salbung des Heiligen Geistes.

Adoration. This foundation was made at Steyl in 1896, on the Feast of the Immaculate Conception, and now numbers about eighty members.

At the request of His Grace, Most. Rev. Archbishop Prendergast, eight of these religious came to Philadelphia in May, 1915, to take charge of the Chapel of Divine Love, a memorial erected by the late C. A. Lane, on 22nd and Green Streets.

The object of this Sisterhood is to honor the Holy Ghost and to coöperate with missionaries in spreading the holy Faith by leading lives of prayer, fervor, and sacrifice. Like the active branch, they practice special devotion in honor of the Third Person of the Adorable Trinity. They wear a pink habit and white veil. The words **Veni Sancte Spiritus** are embroidered on their head-dress; the dove-emblem is worn over the breast and on the ring of the professed. At this writing the Philadelphia community consists of eight professed Sisters, two novices, and one postulant.

4. The Sister Servants of the Holy Ghost (Texas)

This Order was founded by Mrs. Margaret Murphy (née Healy). She was born in Ireland in 1833. At the age of six she accompanied her father to Virginia. They remained in the Old Dominion until 1846, when they removed to Corpus Christi, Texas.

After some time she was married to Mr. J. B. Murphy, a prominent lawyer, and at one time, Mayor of Corpus Christi. It was here she became thoroughly acquainted with the spiritual and material destitution of

the children of the race. Their condition and religious neglect deeply impressed her mind and sympathetic soul.

She was left a widow in middle age. Being blessed with an ample fortune, she resolved to devote her wealth and the remainder of her life to works of mercy and charity. At this juncture, did visions of the neglected race rise up before her mind, as they rose a century earlier in another land, before the mind of that wonderful woman, Anne-Marie Javouhey, the foundress of the Sisters of St. Joseph of Cluny? We cannot tell. We need not investigate. For deeds speak more eloquently than words.

In 1888 Mother Margaret Mary Murphy founded a community of religious at San Antonio, whom she consecrated to the Holy Ghost. According to their Constitutions, the Sisters of the Holy Ghost "shall not exclude from their charity any class or race of people, but they shall foster a special predilection for the poor and dark races." The arms of the Order represent their Titular under the dove-emblem, hovering over the Sacred Hearts of Jesus and Mary. Above the dove in a semicircle of seven rays are the seven Gifts. Beneath the hearts is the legend, "I to my beloved, and my beloved to me."

The community prayers, the spiritual exercises, and private devotions of the Sisters are calculated to honor the Holy Ghost in a special manner. The Little Office of the Holy Ghost is of daily obligation. When the clock strikes, all pause a moment to say the "Come, Holy Ghost."

The Convent of Our Lady of Light (203 Nolan Street, San Antonio) is the motherhouse. Attached to

it is St. Peter Claver's Academy for colored children; other establishments are St. Catherine's School and Our Lady of Perpetual Help, San Antonio; The Sisters' Institute, Dallas; St. Anthony's, St. Bernard's, and St. Peter's Schools, in Mobile; St. Peter's School at Pascagoula; the Colored Industrial Institute, Pine Bluff; and St. Joseph's School, Gonzales, Texas. (See Fig. 43.)

5. The Sisters of the Holy Ghost (Dubuque)

The Institute of these Sisters of the Holy Ghost was formally started in the chapel of the Convent of the Visitation, Dubuque, September 8, 1890, Archbishop Hennessey, the founder, saying the Mass and preaching on the occasion. The members aim to spread and increase love for the Holy Ghost by devoting themselves to Christian education. Their rules and constitutions were compiled by Rev. Peter D. O'Malley. Attached to their novitiate and motherhouse at Dubuque, Iowa, is an academy for girls. They direct a flourishing sodality of the Holy Ghost in St. Anthony's West Dubuque.

6. The Mission Helpers of the Holy Ghost

In the fall of 1890 Mrs. Hartwell, a convert, organized in the city of Baltimore, the Mission Helpers of the Holy Ghost. They took a special vow to labor for the colored race. Five years later they discontinued the special vow, changed their name to the Mission Helpers of the Sacred Heart, and took up the teaching of catechism in rural districts, the visiting of indigent sick, and the conducting of schools and homes for deaf-mutes.



FIG. 75. — PENTECOST by Jan Joest van Calcar. Second half of fifteenth century. Collection Wesendonck.

CHAPTER XVIII

Confraternities of the Holy Ghost

A CONFRATERNITY of the Holy Ghost was formed in 1208 by Pope Innocent III, in connection with the Santo-Espirito Hospital of Rome. It was revised in 1477 by Sixtus IV. Similar organizations existed in Barcelona during the fourteenth century, in Viterbo during the fifteenth century, in Normandy in the sixteenth and seventeenth centuries, and in Venice during the eighteenth century. At present there are centres of such confraternities in England, France, Austria, Germany, Belgium, and the United States.

In 1857 Pope Pius IX granted to Cardinal Manning an indulgence of seven years to all who would say the Doxology seven times in honor of God the Holy Ghost, the Giver of all gifts and the Guide of the Church. The great personal love for the Holy Ghost, which was a distinguishing trait of the Cardinal, was bound to be communicated to his flock.[1]

---

[1] In 1841 or '42, while still a member of the Anglican Church, Henry Edward Manning published a book of sermons. One day a friend of his, a devout and intelligent lady, called on him, and when their conversation touched on his recent work, she ventured to remark that somehow he had entirely forgotten the Holy Ghost, had passed over Him in complete silence. This omission, only too true, had completely escaped him. Her remark clung to him. He began to reflect, and reflection brought investigation. He read all he could find on the Holy Ghost and meditated in particular on what is revealed of

In this he was successfully aided by a gifted and zealous convert, the Rev. Henry Augustus Rawes. With the approval of the Cardinal this Oblate of St. Charles organized in the spring of 1877 a sodality known as the Servants of the Holy Ghost. In a short time its register showed over 1200 members. On March 10, 1878, Rome approved the pious undertaking and granted a number of partial and plenary indulgences. And on April 6, 1879, Pope Leo XIII raised it to the rank of an archconfratenity with the privilege of affiliating branch confraternities. On Thursday, June 5, 1879, (the Thursday in Whitsunweek), Cardinal Manning published the above decree at High Mass in the Oblate Church of St. Mary's, Bayswater, London. He also preached on devotion to the Holy Spirit and made St. Mary's the canonical centre of the archconfraternity in England.

Confraternities have since been established in seven dioceses of England, in two dioceses of Scotland, in three dioceses of Ireland, in one diocese of Bulgaria, in one diocese of Mexico, and in eighteen dioceses of the United States. In 1915 there were 13,000 names on the archconfraternity register. The manual used by the

Him in the Bible. Light came and with light strength. Ten years later, somewhat unexpectedly, he entered the true fold. He was ordained June 14 (1851), the feast of St. Basil, one of the early champions of the Holy Ghost, whom he selected as a pattern. It was also with delight, he recalled the Introit of his first Mass (on the feast of St. Francis Regis): "the Spirit of the Lord is upon me; wherefore He hath anointed me, to preach the Gospel to the poor he hath sent me" (Luke IV, 18). Love of the Holy Ghost was the soul of his life and labors. He is the author of Workings of the Holy Ghost in the Church of England, The Temporal Mission of the Holy Ghost, The Internal Mission of the Holy Ghost. (Life of Cardinal Manning, E. D. Purcell, Vol. II, p. 795.)

Servants of the Holy Ghost was edited by Father Rawes and contains suitable devotions in honor of the Third Person.

A pious union in honor of the Holy Ghost was started by the Capuchin Fathers of Olton, near Birmingham, England. It has episcopal sanction, and has been devised on the simplest plan. No other conditions are required beyond the earnest desire of promoting devotion to the Holy Ghost, and being inscribed on the register of the Monastery or any affiliated centre. A certificate of membership is issued containing an act of oblation, which the members are exhorted to recite in honor of the Holy Ghost. A badge in the form of a medal has been designed for the union and was orally sanctioned and approved May 13, 1899, by Pope Leo XIII. By its symbolism it expresses outwardly the end of the union. (Manual of Devotions in Honor of the Holy Ghost. By Fr. John Mary, F. M. C. Benziger Bros., pp. 167-177.)

In this chapter we also include the Confraternity of Our Lady of Light, Spouse of the Holy Ghost. It was erected October 26, 1895, at Clacton-on-Sea, Essex, England, by his Eminence Cardinal Vaughan. The directorate is at St. Mary of the Angels, Bayswater, London. Leo XIII granted it a number of indulgences and privileges. Its object is to promote a true and tender devotion to Our Lady as Spouse of the Holy Ghost, and to sanctify its members by developing special devotion to the Blessed Sacrament, to the Third Person of the Blessed Trinity, and to the Sacred Heart; and to implore through the intercession of Our

Lady of Light the extension of the Catholic faith over the whole world, and especially over England.

About the year 1860 Cardinal Guibert established a confraternity of the Holy Ghost in Paris. It was attached to the Church of St. Genevieve. On December 16, 1869, Pope Pius IX granted it a number of indulgences. And on December 7, 1884, Pope Leo XIII made it an archconfraternity, and empowered it to form branch confraternities in France, subject to the approval of the Ordinaries.

On May 24, 1885, the Church of St. Genevieve was secularized and converted into the Pantheon. The decree of secularization was executed in connection with the apotheosis of Victor Hugo which took place one week later. Thereupon the archbishop of Paris, with the approval of Rome, transferred the archconfraternity to the Chapel of the Holy Ghost, on Rue Lhomond in the Latin quarter. On January 27, 1888, he placed the Fathers of the Holy Ghost in charge. Under their supervision the membership has grown to about 6000 members. Associated with the confraternity is a collateral development known as **The Pious Union of Masses in Honor of the Holy Ghost.** Its members engage themselves to have at least one Mass said a year in honor of the Holy Paraclete. **Les Annales Apostoliques,** an illustrated monthly, is the official organ of the union and the archconfraternity.

May 19, 1882, the Missionary Fathers of St. Vincent de Paul of Vienna started a confraternity for the perpetual adoration and glorification of the Divine Spirit. Pope Leo XIII raised it to an archconfraternity September 1, 1882, and at the same time empowered its



Fig. 76. — PENTECOST, an Altar-Piece, School of Ulm, fifteenth century. Museum of Donaueschingen, Baden.

promoters to organize branch fraternities in the whole Austro-Hungarian Empire. On September 20, 1887, they were authorized to do the same in the Empire of Germany.

A filial of the Vienna organization was formed, June 29, 1887, at Hall, Tyrol, by the Franciscan Fathers. At Stams, Oberintal, they publish a monthly in honor of the Holy Spirit called **Geist der Wahrheit.** On July 24, 1890, another branch was formed in the Heilig-Geist-Kirche of Munich. And still another, July 3, 1891, by the Society of the Divine Word at their Mission House of St. Gabriel, Moedling, Lower Austria. Through the efforts of the Rev. Johann Janssen, S.V.D., there was organized, moreover, **Der Messbund des Heiligen Geistes,** a union of Masses similar to the one at Rue Lhomond, Paris. It has a membership of about 50,000 at present.

The end of the Austrian archconfraternity is: 1) to glorify the Holy Ghost; 2) to obtain the exterior and interior triumph of the Church; 3) to secure zealous and worthy priests. The conditions are: a profession of faith in the Catholic Church and to be inscribed in some canonically erected confraternity. Obligations: nothing beyond special devotion to the Holy Ghost in the form of prayers, reparations, and novenas. Benefits: a plenary indulgence, 1) on the day of entrance; 2) at the hour of death; 3) on Pentecost or any day of the octave; 4) on the feast of the Annunciation. Also a number of partial indulgences. In 1914 the records showed over 113,000 associates.

In Western Germany devotion to the Divine Spirit received a certain impulse from the Congregation of

the Holy Ghost. At the invitation of Cardinal Johannes von Geissel, the Society established itself, October 13, 1863, first at Kaiserwerth, Rhine Province, and in the following year in the monasteries of Marienstadt and Marienthal, where a novitiate and scholasticate were opened. In 1873 the Society was proscribed, but readmitted in 1895.

The members did not return to their old home but settled on a former Cistercian estate at Knechtsteden in the Rhine district. The conventual church was restored. In times past this shrine attracted pilgrims from far and near that came to pray before its **Gnadenbild** of the Sorrowful Mother. For a time this venerable image had disappeared but was recovered again chiefly through the efforts of a holy and zealous priest, the Rev. H. Munzenberger.

On taking possession of Knechtsteden, a confraternity of the Holy Ghost was organized. In 1902 the Holy See raised it to an archconfraternity. In 1915 it had over 25,000 associates. Its official organ, **Das Echo,** is an illustrated monthly and has a large circulation.

In Belgium the Society began a confraternity of the the Holy Ghost in connection with its Apostolic School at Lierre near Antwerp. The first members were enrolled in 1900. In 1902 Pope Leo XIII enriched it with a handsome number of plenary indulgences. In 1914 there were over 100,000 members. One zelator, an humble layman, secured over 1300 associates. The official organ, **Le Messager du Saint-Esprit,** suspended publication, pending the World War.

In the United States, a confraternity was canonically erected October 8, 1912, in the chapel of Holy

Ghost Apostolic College, Cornwells Heights, Bucks County, Pennsylvania. It has 3979 members. In connection with this organization, the Fathers of the Holy Ghost publish the **Paraclete,** a monthly devoted to the honor of the Holy Ghost.

Attention is drawn to the end, conditions, practices, advantages, and indulgences of this confraternity as set forth by its Reverend Director in the following comprehensive note.

"I. **End.**—To glorify the Holy Ghost and make Him be glorified by all peoples, especially by the infidels; to draw down upon the Church, and upon the clergy in particular, a large effusion of the gifts of the Holy Ghost; to ask for the conversion of hardened sinners, and the light of faith for the infidels, that they may know and love the Holy Ghost; to implore for all the faithful and, above all, for the members of the confraternity, the spirit of faith, to make them act on supernatural motives; charity, to bring peace and concord; strength, to bring about generous devotedness; and, in a word, all the spiritual graces which they need."

"II. **Conditions of Admission.**—To have their names inscribed on the register of the confraternity is the only indispensable condition. Application can be made, if need be, by letter to the Director or his delegate."

"III. **Practices.**—Though not obliging in conscience, nor even necessary for gaining all the indulgences of the confraternity, the following practices are most earnestly recommended: To say a daily prayer in honor of the Holy Ghost, for instance, the Veni Creator, or

the Veni Sancte Spiritus, or Glory be to the Father, etc., seven times,—above all, on Monday, the day consecrated to the Holy Ghost; to offer the first Sunday of the month to the Holy Ghost, by devoutly receiving the sacraments, and performing some pious exercise; to make with fervor the Novena of Pentecost, so much recommended by the Sovereign Pontiff; to apply oneself to follow in everything the inspirations of the Holy Ghost; to perform once each month, in honor of the Holy Ghost, some act of charity, for instance, to visit the poor, take care of the sick, give alms to the needy, to diocesan works, to apostolic colleges, to the missions, etc., or also, if possible, have a holy Mass offered in honor of the Holy Ghost."

"IV. **Advantages.**—Besides the special favors, which the Holy Ghost will unfailingly bestow on His faithful servants, the members have a share in the following benefits: The indulgences of the confraternity; the prayers and merits of the missionaries of the Society of the Holy Ghost; the different prayers offered for them at the centre of the work at Cornwells; (a) the apostolics and their directors shall have a special intention for them in all their prayers, above all, at holy Communion and in the Memento at holy Mass; (b) at all the public prayers the apostolics and their directors shall include them in their intention, and shall offer a part of their daily Rosary for the intentions of the members of the confraternity; (c) on the first Sunday of the month, holy Mass shall be offered for the associates. In the evening, at Benediction, all shall pray for the intentions that are recommended. The associates are invited to unite in spirit with all these prayers, and to send



Fig. 77. — PENTECOST, a Polyptych by Ambrog. Di S. Borgognone. Painted 1508. Santo Spirito Church, Bergamo.

a list of their intentions, which shall be made known to those present."

"V. **Indulgences Proper to the Confraternity.**— Plenary indulgence: (a) the day of admission. Conditions: Confession and Communion; (b) at the moment of death, on the same conditions, or, if that is impossible, by invoking with the lips, or at least with the heart, the holy name of Jesus; (c) on the feasts of the Annunciation, the Nativity of St. John the Baptist, the Most Holy Trinity, from the first Vespers of the eve until sunset of the following day, and the Sunday of Pentecost or one of the seven following days. Conditions: Confession, Communion, visit to a church or public chapel, and prayer for the intention of the Sovereign Pontiff. Partial indulgence: (a) seven years and seven quarantines on the feast of the Epiphany, Easter, Christmas, Corpus Christi, and the Sacred Heart, all feasts of the Blessed Virgin, feasts of St. Joseph and the twelve Apostles. Conditions: to visit a chapel or a public oratory, and pray there for the intentions of the Sovereign Pontiff; (b) three hundred days each time that the associates shall perform a work of piety or of charity, according to the statutes of the confraternity. All these indulgences are applicable to the souls in purgatory." For further information, address the **Rev. Fr. Director of the Confraternity of the Holy Ghost, Cornwells Heights, Pa.**

Briefly, then, 1) the end is to glorify God the Holy Ghost; to obtain living faith for more souls; and to draw down on the whole Church a greater outpouring of the Seven Gifts. 2) To become a member one must be inscribed on the register of the confraternity. 3)

The advantages consist in the gaining of a plenary indulgence: (a) on the day of admission; (b) on the feasts of the Annunciation, (c) Nativity of St. John the Baptist, (d) Pentecost or on any day of the Octave, (e) the Blessed Trinity; (f) at the hour of death (all on usual canditions.) Also many partial indulgences and a share in the Masses and merits of the Missionaries of the Holy Ghost and in the special prayers said daily at the centre of the confraternity.

There are in the United States some school and church sodalities dedicated to the Holy Spirit; a few of these are affiliated to St. Mary's, Bayswater, London. The **Associacion del Espiritu Santo**, organized at Guadalajara, Mexico, is a fraternity of priests, and has for end mutual aid, protection, and edification.

The Society of the Holy Spirit (New Orleans)

It is a source of legitimate pride to see that in our own country devotion to the Holy Spirit is taking root and growing. On the feast of the Sacred Heart, June 30, 1882, twelve Catholic gentlemen of the Gulf Metropolis, under the leadership of Mr. Frank McGloin, LL.D., laid the foundation of the Society of the Holy Spirit (New Orleans).

According to article three of the Rules and Regulations of this organization, "The purposes of this Society are to spread devotion to God the Holy Ghost, to labor for the salvation of its own members, and to contribute to the spiritual enlightenment and the sanctification of others. These purposes shall be accomplished by spiritual exercises, by personal solicitations, public

lectures or addresses; by the dissemination of Catholic literature; by aiding priests in difficult country missions; and by assisting in the Catholic education of deprived country children.

The Society was approved November 28, 1882, by Most Rev. Napoleon J. Perche, then Archbishop of New Orleans. His Grace wrote: "I have examined the plan of operations, rules, regulations, and prayers of the Society of the Holy Spirit and approve the same, and authorize the foundation of said Society."

Judge Frank McGloin is the active president. The Society has about five hundred active members, most of whom reside in the city of New Orleans. Among its honorary members are His Eminence Cardinal Gibbons and a score of bishops and archbishops.

The active members are of two classes, Brethren and Associates. The Brethren receive holy Communion on Pentecost and on at least three other occasions. These Communions are in honor of God the Holy Ghost, of the Sacred Heart of Jesus, and of the Immaculate Mother of God. They, moreover, attend the meetings, say the daily office, and contribute to the Society. The Associates receive holy Communion at least once a year for the same intentions, make an annual offering, and remember the Society in their prayers.

Since its foundation the Society has spent nearly half a million dollars in the pursuit of its ends. It has distributed five million pieces of Catholic literature, consisting of tracts, pamphlets, and books. To induce the faithful to receive holy Communion in honor of the Divine Spirit on Pentecost, 1910, two hundred and

twenty-five thousand invitations to do so were sent broadcast over the United States.

On September 30, 1909, the Holy Father sent the Society the following beautiful message through its honorary President, the Most Rev. Archbishop of New Orleans: "Tell them," he said in a voice indescribably sweet and tender,—"tell them all, the President and members and the friends of the Society of the Holy Spirit, We lovingly impart to them the Apostolic benediction. Tell them that We have been intensely gratified by all you have told Us of the enlightened zeal and the active charity which they are devoting to the service of the Divine Master and to those whom He purchased with His sacred blood. Assure them of Our deep and grateful appreciation of their efforts in behalf of the one ark of salvation, our Holy Mother the Church. Bid them, above all things, to persevere to the end in their high ideals and strenuous endeavors. We shall not fail to include in Our intentions, for which prayers are offered up throughout the world, the ardent desire that the Holy Spirit Society grow still more in membership and have a correspondingly wider influence and power for the furtherance of the most sacred interests of God and man."





FIG. 78. — PENTECOST by Martin Schaffner. 1524. In Old Pinakothek, Munich.

CHAPTER XIX

The Holy Ghost in Art

1. The Dove Emblem

CHRISTIAN art adopted the dove as the ordinary symbol of the Holy Ghost because He revealed Himself under this form on the banks of the Jordan.[1]

It was natural not to restrict the use of this heaven-given symbol to representations of Christ's baptism, but to extend it to such other works of art as bear on the Person of the Holy Ghost or on His activities in either the natural or supernatural order.

The earliest representation of the Holy Ghost under the figure of a dove is found in the crypts of Lucine near Rome.[2] (Fig. 48.) Over the door of the first chamber, there is a fresco now almost effaced by age. It is made up of three figures, that look like fading silhouettes. The middle figure, a man walking up an embankment, is a form of perfect loveliness. To his right somewhat higher up is a man with outstretched hands. And in the upper left-hand corner is the indistinct outline of a dove. This dove is the key to the

[1] "Now it came to pass, when all the people were baptized that Jesus also being baptized and praying, heaven was opened: and the Holy Ghost descended in a bodily shape, as a dove upon Him." (Luke, III, 21-22.)

[2] These crypts formed part of the estate of one Lucine, a wealthy and illustrious convert. In them the early Christians buried their dead. In time the place became the cemetery of Saint Callistus.

picture, which represents the baptism of Our Lord. This fresco was painted early in the second century, possibly at the time when St. John was still living, and is therefore over eighteen hundred years old. (Rome Souterraine, De Rossi, par Paul Allard, Paris, 1872, pp. 269-270; Annuaire Pontifical Catholique de 1912, pp. 91-92.) (Fig. 49.)

Another picture of this mystery, painted somewhat later in the second century, may be seen in the cemetery of Pretextat. In this case the dove-emblem of the Holy Ghost is represented as seated on a tree. (L'Archeologie Chretienne, Perate, Paris, 1892, p. 126.) The dove also figures in a fresco painted about A. D. 250, in the catacombs of Saints Peter and Marcellinus. (Fonts and Font Covers, Francis Bond, 1908, p. 8.)

Among the marbles extracted from the cubiculum of Saint Marcellinus (martyred 304), was a slab decorated with a pontifical throne. The Dove of the Holy Ghost was carved over the chair to recall the invisible Guide of the Sovereign Pontiffs.

In a third-century baptism of Christ in the catacomb of Callistus, gallery of the Sacraments, the dove figures on the right side, St. John is in the middle and Our Lord stands on the left. (Fonts etc. p. 9.) On the so-called sarcophagus of Madrid, fourth or fifth century, the dove is perched on a rock from which water gushes down on the Saviour. (Fonts etc. p. 8.)

In the following monuments the dove figures by its presence only and not by any direct operation: A medallion painted about 450 in the baptistry of Neon, Ravenna; an ivory carving about 546 on an episcopal chair, once the property of Bishop Maximian of Constantin-

ople, but now in the cathedral of Ravenna; in a mosaic, sixth century, found in the baptistry of the catacomb of Pontianus (Baptism and Christian Archaeology, Rogers, Fig. 25); on an elaborate book-cover preserved in the Bodleian Library; as part of a very old ivory exhibited in the Museum of Berlin (Fonts etc. Fig. p. 11); and on the shaft of a broken cross at Kells, Ireland, carved possibly in the seventh century.

The process of justification and sanctification is attributed to the Holy Ghost. This attribution is found represented in some of the early Christian monuments. In the crypt of St. Peter's, at the right of the corridor that leads to the basement chapel, stands a white marble sarcophagus. Its spandrels are decorated with symbolic designs. One of these refers to Baptism and shows a lamb (a catechumen) being touched on the head by another lamb (a minister). Above them is the emblem of the Holy Ghost. From its beak the dove discharges a shower of water on the catechumen, indicating by this corporal ablution his spiritual cleansing from sin and punishment. This monument belongs to the fourth century.[3]

Another sample, likewise of the fourth century, may be seen in the Christian Museum of the Vatican. On a fragment of a baptismal spoon, unearthed at Aquileia, is depicted a dove from the beak of which water flows on a girl that is being regenerated. (L'Archeologie

[3] Bassus, a Roman convert, was buried in this stone-coffin. It bears this inscription: "Junius Bassus, an illustrious man who lived forty-two years and two months. In the year in which he was prefect of the city, he went to God, a neophyte, the 23 August, 359." (Aringhi, Vol. 1, p. 277; Bottari, p. 15; Smith's Dict. of Christian Antiq. Vol. 1, p. 917.)

Chretienne, Perate, Paris, 1892, p. 350; Baptism and Christian Archaeology, Rogers, Fig. 22.)

A tombstone from Aquileia,—a slab that seemingly commemorates a child that died soon after her baptism, —consists of the following beautiful design. Within a large basin stands a form of childish grace and sweetness. A minister apparently a deacon, stands at her right and touches her head. On the left is a figure with a halo. Above her is a canopy of stars within which hovers the Holy Spirit. From this circular field He sends the laver of baptism upon her. Below the basin, amid some trees, crouches a lamb (Latin, agnus), very probably an allusion to the girl's name, and indicative of her innocence, she having gone to God at the age of seven. This monument is assigned to the fifth century. (Fonts etc., pp. 12-15.)

The Holy Spirit is the Giver of gifts. He is also the Comforter and Advocate. A mosaic of the fourth century represents the holy martyrs Valerius and Caecilia standing beneath two palm-trees. On the tree to the left is the dove, its head encircled by a slender halo. The picture shows that victory, indicated by the palms, came to these Christian champions by the help and strength of the Holy Ghost. (See Fig. 50.)

We find Him imaged as Comforter on a memorial erected to a Roman maiden. Two men are shown standing amid flames. To the side on a pedestal rests a dove. This allegory hardly describes the dead one's career, because "most sweet Constance" had lived but "seven years and four months." More probably it had for end to recall and emphasize the Holy Spirit's office of Comforter. For in the light of early Christian mys-



Fig. 79. — PENTECOST by Titian. 1543. In Santa Maria della Salute, Venice.

ticism, the dew that saved from harm the youths cast into the fiery furnace was considered a type of the Holy Paraclete. (History of Art by Its Monuments, D'Agincourt, Vol. I, Plate VIII, No. 13.) A tombstone dug up lately at Cherechel, Upper Algiers, bears the inscription: "Hail, brothers, pure and lowly of heart, Evelpius (greets) you engendered in the Holy Ghost." A dove, engraved after the words "in the Holy Ghost," evidently images the Third Person.[4]

Other representations of baptism, in which the Holy Ghost figures by His emblem, either as the sole cause or in conjunction with an agent, or a prototype of the sacrament, are found among others: in the Syriac Gospel, illustrated by Rabula about 586, and on an old capital of Adel Church in York, as also in the following early ivories: One belonging to the middle of the sixth century, now in the Cathedral of Milan. (Baptism and

[4] The dove as found on Christian tombs, either alone or in combination with other symbols, does not always stand for the Holy Ghost. Sometimes it typified the regenerated soul. When speaking of one who had received baptism, they often said his soul was "spirata sancta," that is, made similar to and one with the Holy Ghost. What depth of meaning and unction in this short phrase! Sometimes the dove was made to symbolize peace and eternal rest. Up to the fourth century, the epitaph or the general context of the scene depicted, had to indicate the sense in which the dove was employed. This method was unsatisfactory, for it left open a door to doubt and controversy. To remove all doubt, Christian artists resorted to the nimbus or light-circle to distinguish the Divine Persons and their emblems from others. With the fourth century art may be said to have been Christianized. Henceforth the dove-emblem, when it imaged the Holy Ghost, had a plain halo or a cross-shaped nimbus. The use of the nimbus as a mark of dignity seems to be of Hellenic origin. However, as we find certain Biblical allusions to crowns and to light as a reward of the faithful, this fact may have contributed to the adoption of a custom which was a long-felt necessity.

Christian Archaeology, Rogers, Fig. 30.) One, A. D. 500, in the Bodleian Library. In this specimen the water is discharged on the subject by the dove and by a rock. The allusion is probably to the rock of Moses, by the waters of which the Israelites were saved in the desert. One of the same period, preserved at Amiens. In this case the water flows from the dove and from a pillar of rock. One in the British Museum likewise of the sixth century. It depicts a hand (the Father) releasing a dove over a basin. The beak of the dove seems to fill the vessel with water. Below the emblem is Christ immersed in water to His hips. (Fonts etc. p. 15.) One of the seventh century, in which the dove holds some kind of vessel over the subject. One of the eighth or ninth century once the property of the former Abbey of Rheinau. One, a medallion, unearthed by Forrer from the grave-hill of Ackmin, Upper Egypt. And finally, that of Bamberg, the most beautiful and artistic ivory of this type. From a semicircular canopy on the top, a hand (the Father) sends down the Dove of the Holy Ghost. Our Lord is depicted as a youth. The waters of the Jordan rise to His sides. His garments are held by an angel on the left, and on the right stands John the Baptist. The dove-emblem pours water from its beak upon Our Lord. Around it are angelets and symbolic signs of the sun and the moon. The modeling of this ninth-century gem is perfect. It was formerly the property of the cathedral of Bamberg, but now belongs to the Royal Library of Munich. (Fonts etc. p. 12.—See also Fig. 52.)

The Paraclete descended on the Church on Pentecost to guide and direct it. This presence is finely in-

dicated in a number of Antiques. A bronze lamp excavated at Porto in 1869, and assigned to the fourth century, represents the Church. It will be remembered that the Church is sometimes compared to a ship. In this case the prow takes the form of a dolphin with a roll in its mouth. The bread is a type of the Blessed Eucharist, provided by the Blessed Ichthus.[5] The stern resolves itself into a serpent with an apple in its mouth. On its head a cross is planted, the sign of victory over Satan. Perched on the cross is the dove, to pilot the Church securely to the haven of rest. (Bulletino di Arch. Christ. 1869. Tav. I; Rome Souterraine, Allard, pp. 291-292.)

Another bronze, found in 1870 at Syracuse, also has the form of a lamp. At one end is the head of the serpent, the principle of evil. It is pierced by the foot of a cross. On the top of the cross is the dove, the guiding Spirit. At the other end of the vessel is a flame, the symbol of faith and charity. This curio is assigned to the sixth century. (History of Rome, Duruy, Vol. VIII, p. 371.) A bronze lamb exhibited in the British Museum, and apparently of the same epoch, has a cross on its head and a dove on top of the cross. (Byzantine Art and Archaeology, Dalton, 1911, p. 623.)

The custom of decorating liturgical vessels, vestments, church furniture, and other adjuncts with the dove-emblem to recall the Holy Spirit goes back to the

[5] Early Christian art employed the fish as a symbol of Christ. The Greek word for fish is Ichthus. The five letters (IXΘΥΣ) of which it is composed form a mnemonic for *Jesus Christ Son of God Saviour.*

time of Constantine. At one time dove-shaped figures were attached to the fonts or swung from the ceilings of the baptistries. These doves served as ornaments and as receptacles for the holy oils. From the fifth century on, for a period of nearly a thousand years, the Blessed Eucharist was preserved, not in a ciborium as now, but in a dove-shaped vessel known as the peristerium (a word derived from the Greek peristera, meaning a dove). Some of these utensils were made of gold and silver and decorated with precious stones. They rested on a special dish which was suspended either from the ceiling or from a tower-like tabernacle. (Eccl. Art. Dr. William Lübke, 1873, transl. by Wheatly, p. 145.)

In the sixth chapter of the Life of St. Basil (†379), attributed to Amphilochius of Iconium, it is stated that the saint broke the sacred Host into three parts, one of which he placed in a golden dove suspended over the altar. (Boll. 14 June, p. 943.) That the council of Constantinople (518) recognized the peristerium appears from the fact that its Fathers heard the complaint of Menna to the effect that the heretic Severius of Antioch in 490 had removed the golden and silver doves in which the Blessed Eucharist was conserved. (Atti della Pontificia Acad. rom. d'archeol., Tom. VI, p. 475.) The phrase of St. Chrysostom concerning the Blessed Eucharist, **convestitum Spiritu Sancto** (clothed with the Holy Ghost) is generally understood to allude to the use of these dove-vessels. (Hom. XIII. ad. pop. Antioch.—See Fig. 64.)

The nimbed dove is found in many old mosaics, notably in the apse of Saints Cosmas and Damian in



FIG. 80. — PENTECOST. Showing Gothic influence. The candle was intended by the artist to recall the watch of the assembly in the Supper-room.

Rome (Hist. of Medieval Art, Reber-Clark, 1887, p. 83); also in the apse of the Basilica of Nola; in St. Prassede, in Rome (Hist. of Our Lord, Jameson, Vol. I, p. 19); in the impressive dome of St. Vital, Ravenna. All these samples are of the sixth century. The design inserted into the apse of St. John Lateran, Rome, belongs to the fourth or fifth century. It consists of a cross planted on an elevation from which four rivers (the Gospels) descend to water the earth. Over the cross is the emblem of the Holy Ghost, the Author of sanctification and holiness.

A crucifix assigned to the ninth century, one of the earliest specimens in which the Redeemer is imaged as dead, can be seen in the Treasury of Aachen. It is known as the cross of Lothario. The Eternal Father figures by the hand-symbol holding a wreath within which is the dove over the Crucified. (Hist. of Our Lord, Jameson, Voll. II, pp. 329-330.) The seminary of Autun, Burgundy, has a manuscript ritual that seems to belong to the ninth or tenth century. One of its illuminations consists of a hand, a cross, and a dove, a group of symbols that represents the Blessed Trinity. Didron says the dove is often found in combination with a hand and a cross or a book to symbolize the Divine Persons. (Iconographie Chretienne, Didron, p. 560.) A terra-cotta lunette, possibly the work of Da Mariano, date about 1840, shows the Father, bust size, in the act of blessing. In His left hand is a book (the Word). On His breast is the dove. (South Kensington Mus. No. 7617.) In an old window of the cathedral of Le Mans, Our Lord is shown holding the dove-emblem to His heart. (Vitraux—Hucher, Paris, 1865.)

On the first day of the creation, the Spirit of God by His divine power, energized the helpless, lifeless mass of chaos. Art has attempted to visualize this operation. In an Anglo-Saxon miniature, about A. D. 1000, the opening chapter of the Book of Genesis has this design: The Father as a master architect holds the globe in His left hand. In His right we see a pair of compasses and scales, symbols that stand for precision and justice. Within a design of waving lines, that stand for the fluid mass which the earth then was, broods the dove, the Creator Spirit. It wears the cruciform nimbus and by the pose of its wings indicates its action on the waters. (British Museum, Tiberius, C. IV.)

An eleventh-century effort to depict the same scene is found in the stone Bible that enhances the domes and ceiling of St. Mark's, Venice. In the cupola to the right of the main vestibule is the dove with its head crowned with a glory-circle. Over the vague, undulating dough of primal matter, glides the form-and-order dispensing Spirit-emblem.

The Days of Creation, painted in the thirteenth century for the cathedral of Moreale, Palermo, treat the same subject. God in the Person of Christ is seen leaning forward from a circle that stands for the heavens. His arms are extended in paternal benevolence. From His bosom flow a number of parallel lines down to a giant human face, "the face of the deep." A dove with the glory-nimbus—"the Spirit of God"—slides down the lines to quicken the watery abyss. "Darkness was upon the face of the deep; and the Spirit of God moved over the waters." (Genesis I, 2.) (Hist. of Our Lord

as exemplified in Works of Art. Mrs. Jameson, Vol. I, p. 78.)

Pictures devised to recall the Blessed Trinity sometimes represent the Father and the Son in human form, with the dove-emblem between Them. One of the earliest specimens of this type is furnished by Dionysius, about the eleventh century. In a diurnal of the thirteenth century, now in the possession of the Duke of Anjou, the Father and the Son are depicted as holding a globe, on the top of which sits a dove with the cruciform nimbus. The tips of the wings of the dove touch the lips of the other two figures,—a delicate point of doctrinal accuracy,—to show that the Holy Spirit proceeds from the Father and the Son as from one and the same fountain (Fig. 51). This type was much in vogue from the thirteenth to the sixteenth century. Memling's Trinity in the Breviary of Cardinal Grimani, preserved in St. Mark's Library, Venice, is particularly beautiful and natural. (Elements d'Iconographie Chrétienne, Cloquet, 1890, p. 105.) A somewhat similar delineation of the Holy Trinity is found in the church of Vignory, Upper Marne. The Father and the Son support a chalice with a host on it. A dove touches the host with its beak, and with the ends of its pinions approaches the lips of the other two Divine Persons. (Congress Eucharistique 1888, p. 499.)

The dove figures in the so-called "Adoration of the Trinity," a composition in which the three Divine Persons receive homage from a concourse of angels and saints. Notable pictures of this type are: one painted by Il Pesellino (1422—1457), now preserved in the National Gallery of London; one by Jacob Cornelis van

Oostzanen (about 1480—1530), now in the Cassel Gallery; one by Bronzino (1502—1572); one by Van Dyck (1599—1641) in Buda-Pest; one by Rubens 1577—1640) in the Munich Gallery; and the incomparable creation of Albrecht Dürer painted in 1511.

Dürer represents the three Divine Persons enthroned on a double rainbow receiving the homage of three hemicycles of angels and saints. The angelic choir is up so high that it gradually vanishes from sight in the distance. The second choir, made up of saints headed by the Queen of heaven and St. John the Baptist, occupies the intermediate zone. Below them and larger because nearer in perspective is a third row of saints composed of types of every state and calling of life, from the beggar to the Sovereign Pontiff. In this choir on the left, by the side of a cardinal turned encouragingly towards him, is Matthew Landaur, the patron of the picture. Below, far below on earth, stands the artist gazing up at the enraptured scene. (See Fig. 1.)

The dove figures also in a picture called the "Glorification of the Son," a subject in which Our Lord, surrounded by the instruments of the passion, renders an account of His mission to the Eternal Father. A splendid specimen of this kind was painted in 1358 by Wohlgemuth. (Iconog. Chrétienne, Didron, pp. 301-308.)

The wounds of Christ as an intercessory weapon was a favorite theme with the artists of the fifteenth century. The Almighty is on His throne; the Son exhibits His wounds to Him; above is the emblem of the Spirit of love and mercy. This subject was treated by Hans Baldung Grün (1514), and by Filippino Lippi. The picture of Lippi is in the Gallery of Munich. (His-



Fig. 81. — PENTECOST by Bordone. Painted about 1550. In Brera Gallery, Milan.

tory of Our Lord, Jameson, Vol. II, cut 273, p. 378.)

Another design, the "Image of Pity," in which Our Lord's passion is depicted in connection with the holy sacrifice of the Mass, also includes the Father and the Holy Ghost. The divine Victim, "who by the Holy Ghost offered Himself unspotted unto God," is depicted in the act of immolation. A fourteenth-century manuscript, once the property of the Duke of Glouster, but now in the British Museum, is illustrated with one of these images.

The device known as the "Italian Trinity" (Fig. 66) was very popular from the twelfth to the seventeenth century. The Father holds to His breast a crucifix by the transverse bar. The dove, typifying substantial love and holiness, proceeds from the Father's lips and tenderly touches the brow of the Crucified. Dürer's masterpiece, painted in 1511, is such a Trinity. It is in the Imperial Gallery of Munich. Another fine sample is that painted by Pesellino, fifteenth century, now preserved in the National Gallery of Florence. (Hist. of Our Lord—Jameson, Vol. II, p. 352.)

The dove figures also in union with the Father and the Son in the famous "Disputa" of Raphael. The picture is really an affirmation of the dogma of the Real Presence, professed by two hemicycles of celestial and terrestrial beings. It was painted for the Vatican during the second decade of the sixteenth century.

Another famous painting, "The Victory of Faith," painted between 1754—60, by Tiepolo for the Church Della Pieta, Venice, has for its center the Blessed Trinity. The Father holds a crown, Christ has the cross, and the Holy Ghost is represented by a dove amid glory.

The happiness of heaven is indicated by types and its joys by moral and esthetic symbols.

This list could be extended indefinitely, but we prefer to pass to another series. By analogy the dove as emblem of the Holy Ghost has been introduced into representations of the mystery of the Annunciation.

The oldest specimen in this respect is the mosaic Annunciation in St. Mary Major's, Rome. It belongs to the fifth century. A picture of this mystery painted by Simon Memmi, fourteenth century, represents the dove accompanied by a group of angels. Another sample found in a twelfth-century Gospel of Bruchsal is remarkable for the strange but graceful pose of the dove as well as for the singularly expressive features of Mary. (History of Ancient, Early Christian, and Medieval Painting. Dr. Alfred Woltmann and Dr. Karl Woermann; Edited by Sidney Colvin, New York, 1880, Part I, p. 288.)

Another, by Timoteo Viti (died 1523) shows the Divine Infant coming from heaven, His right foot resting on the dove-emblem. Original in Brera Gallery, Madrid. (History of Painting—Woltmann and Woermann, Vol. II, p. 420.) Still another represents the dove released on the Virgin by a hand from heaven. This variety is found on a marble antependium, A. D. 1300, preserved in the South Kensington Museum, No. 7563. A medallion of the same subject, in Sta Maria del Populo, Rome, consists of a dove within a wreath of clouds over two stags. (Replica, Metrop. Museum 2425 B.) While we find the dove in most representations of this subject, there are some in which the Holy Ghost figures under the symbol of heavenly rays. We

find a case of this in an Office of the Blessed Virgin, that once belonged to Armustus of Pardubitz, first Archbishop of Prague (1344—1364). The Father, bust figure, appears in a frame of clouds. Below, within an apartment of Gothic design, is the Virgin. On the outside stands the archangel. From the lips of the Father, three distinct rays pass through His right hand raised in benediction, and terminate on the head of the Mother of God. These rays represent "the Virtue of the Most High." (Hist. Painting, op. cit. Vol. II, p. 384.) (Figs. 56, 57, 58, 59.)

The dove-emblem has been introduced into pictures that represent other scenes of the Blessed Virgin's life. In a window of the Minster of Freiburg, Breisgau, she is depicted as being taught the art of reading by St. Ann. In her right the child holds a book, and with the left she presses to her bosom a beautiful dove with cross-shaped nimbus.

The dove figures in her Immaculate Conception by Giovanni Tiepolo, preserved in the Prado, Madrid; and in that of Piero di Cosimo (1462—1521) housed in the Uffizi Gallery; as also in her Marriage to St. Joseph by Carle Vanloo (1705—1765) exhibited in the Louvre. (Fig. 60.)

This emblem is introduced into a modern allegorical painting (Fig. 36) which seems to have for end to illustrate the "Hail Holy Queen." By the Holy Ghost Mary is constituted Queen of the universe. She crushes the dragon held chained by the Archangel Michael. On the left a beautiful angel points to her compassionate heart with his left hand, while in his right he holds an olive-branch of peace. On the right, half kneeling

on a rainbow is a smaller angel with a scroll. The legend on it refers to the Biblical rainbow and consists of the words of Jehovah to Noe: This is the sign of the covenant to every living soul (Gen. IX, 12), words applied mystically to Mary, the sign of salvation. On the earth below, to the right, the Sovereign Pontiff acts as spokesman to five kneeling figures that seem to typify the five races of mankind. Near him is a woman that seemingly stands for Australia and the Islands; a symbolic fowl stands at her knees. The next to her is Europe clad in ermine and supporting a horn-of-plenty. America, an Indian maid, holds the centre. The unbridled steed at her side probably indicates unqualified freedom. Asia burns incense; back of her is a camel. On the extreme left kneels Africa with a lion crouching at her side. A ray of love and mercy flows from Mary's heart on each of the figures. The arms, crowns, and standards flung on the foreground proclaim Mary's sovereignty as Queen of the universe.

The dove is also found in connection with statues of the Madonna. A fourteenth-century carving made possibly in Isle of France, images the Infant holding Mary's veil with His right and with His left pressing a dove to His heart. (Wood Sculp. Maskell, p. 232.) This statue, almost life size, is the embodiment of sweetness and unaffected grace. It is in the possession of the Louvre.

A Rhenish Madonna of the fifteenth century shows the Infant holding the dove-emblem with both hands. (Op. cit. p. 130.) The dove is introduced in the same way in Baroche's Madonna of the People, Museum of Offices, Florence. The parish church of Gaillon, Seine,



Fig. 82. — PENTECOST. Late Ulm School. Sint-Bavo.

and Oise, possesses a quaint statuette, which is said to be four hundred years old. The Virgin supports the Infant Jesus on her left arm, and in her right hand holds a wreath within which there is a bust figure of the Father, and on the crest of which is a dove to symbolize the Holy Ghost. (Elements D'Icon. Chret. Cloquet, p. 109.)

The dove-emblem finds application also in representations of prophets, scholars, rulers, and ecclesiastics. In the ante-chapel of Lincoln College, Oxford, a stained window contains a picture of the prophet Eliseus. Perched on his right shoulder is a dove with two heads. The reference is to the double share of the spirit allotted to him as recorded in the Fourth Book of Kings. (Symbols, Twining, p. 64.) A Greek manuscript of the ninth century pictures David between two allegorical figures that stand for wisdom and prophecy. Above him is the emblem of the Holy Ghost. (National Library, Paris.)

In a window of the cathedral of Sens, Saint Stephen is represented as preaching to the Jews. A dazzling white dove crowned with a golden nimbus extends its pinions over him. In Rubens' painting of the Apostles Peter and Paul, the Holy Spirit is indicated by the dove. He is indicated in the same way in images of St. Joseph and of the great Doctors of the Church, such as Basil, Augustine, and Chrysostom. In the Sforza Books of Hours, issued about 1490, St. Gregory the Great is pictured with the Holy Ghost close to his ear. (British Museum, Addition 34294.)

In Tintoretto's St. Marzilian, and in Jean Van Eyck's Thomas à Becket, the dove recalls the Spirit of

Fortitude granted to these holy martyrs. A medallion attributed to Andrea della Robbia shows the Holy Spirit descending on a group of ecclesiastics. (South Kensington Museum, No. 7413). As the source of sacred eloquence, He figures in Bernard's tableau of Massillon preaching before Louis XV and his court. (Gal. Historique de Versailles, Ser. 10, Sec. 5, No. 2495.)

On reading the Lives of the Saints, we find that the Divine Spirit manifested Himself in a very special way to a number of His devout clients. Art has taken note of this and registered the favor by means of the dove-emblem in their iconography. Among those so honored are: Saint Fabian, pope and martyr, died 250, feast, January 20; St. Basil, doctor and confessor, died 379, feast, June 14; St. Severus of Ravenna, bishop, died about 386, feast, February 7; St. Ambrose of Milan, died 397, feast, December 7; St. Maurilius, bishop and confessor, died about 426, feast, September 13; St. Celestine I, pope and martyr, died 432, feast, April 6; St. Remigius of Rheims, died 553, feast, October 1; St. Samson, bishop of Dol near St. Malo, died 565, feast, July 28; St. David, archbishop and patron of Wales, died about 601, feast, March 1; St. Gregory the Great, pope and doctor, died 604, feast, March 12; St. Oswald, king and martyr, died 642, feast, August 5; St. Braulio, bishop of Saragossa, died 646, feast, March 26; St. Cunibert, archbishop of Cologne, died about 663, feast, November 12; St. Hilda, virgin and abbess, died 680, feast, November 17; St. Austrebertha, virgin, died about 690, feast, February 10; St. Anschaire, archbishop of Hamburg and legate to Denmark, Sweden, Norway, Greenland, and Iceland, died 865, feast, Feb-

ruary 3; Pope St. Gregory VII, confessor and doctor, died 1085, feast, May 25; St. Thomas Aquinas, confessor and doctor, died 1274, feast, March 7; St. Ambrose of Sienna, confessor, died 1286, feast, March 20; Pope St. Celestine V, died 1296, feast, May 19; St. Gertrude, virgin and abbess, died 1301, feast, November 15; St. Yves, confessor, died 1303, feast, May 19; St. Bridget of Sweden, widow and foundress, died 1375, feast, October 8; St. Catherine of Sienna, died 1380, feast, April 30; Blessed Catherine of Racconigi, died 1547, feast, February 3; St. Peter of Alcantara, died 1562, feast, October 19; St. Teresa, virgin and mystic theologian, died 1582, feast, October 15; St. Philip Neri, died 1595, feast, May 26. In 1544, shortly before the Feast of Pentecost, St. Philip received the miraculous gift of the Holy Ghost and the palpitation of his heart; globes of fire entered his mouth while in retreat preparatory to the feast. To the Blessed Maria Crescentia Hoes of Kaufbeuren (died 1744) the Divine Spirit manifested Himself in the form of a resplendent youth, seated on a throne and surrounded by seven archangels. (Saints and Their Emblems, Maurice and Wilfred Drake, 1916, pp. 171-172; Surius, Historia Sanctorum, Vol. 12-13; Les Petits Bollandistes, Tom. 17.)

The dove standing for the Holy Ghost is found on Confirmation and Ordination pictures and in connection with representations of a mystic and allegoric character. Thus a miniature of the Somme le Roi, date about 1279, depicts the ideal state of the mystical abbey of the Holy Ghost. Madam Charité, rules as abbess, Sr. Sapience, the prioress, kneels in prayer, and Sr. Honesté with a

birch rod admonishes the novices. Above the abbey the Blessed Trinity is represented, the Holy Ghost being depicted with silver pinions. (Illum. Manuscripts, Herbert, New York, 1911, pp. 202-206.)

Another important use of the dove in Christian art is to symbolize the Gifts of the Holy Ghost. It was in the twelfth century that the symbol of the cause was extended and made to stand, moreover, for its effect. As often as Art wished to indicate the Gifts as they were in Christ, that is characteristics of the Divinity, the dove-emblem was repeated seven times. In this case all of the doves, or at least one of them had the nimbus. But when the Gifts were imaged as special helps of the Christian, in other words, as they are in the faithful, then the nimbus was omitted. Besides the dove, tongues of fire, flaming hearts, small angels, and even geometric designs were used to signify the Gifts. These symbols were variously arranged. Usually they converged by means of streamers to a central oval or circle containing an image of Christ or of His Blessed Mother, or simply a volume standing for the Book of Wisdom or the entire Bible. (See Figs. 63 and 65.)

One of the earliest and finest samples of this use is found in an antependium painted for Saint Walpurge's Convent in Soest, Westphalia. The composition consists of a bust image of the Blessed Virgin and seven discs each bearing a dove. The dove near her right ear stands for counsel, and the one on her breast, somewhat larger than the others, represents wisdom. The device was executed on wood inlaid with gold. The lower circles of the picture are almost effaced. It was painted towards the end of the twelfth century and is preserved



Fig. 83. — PENTECOST. School of Tyrol, sixteenth century. Bruneck, Ursuline Convent.

in the Museum of Muenster. (History of Medieval Art. Dr. Reber, translated by Clarke, New York, 1887. Fig. 250.)

Another case in point—a magnificent sample of German frescoing, late twelfth century—is found in the nun's choir, cathedral of Gurk in Carinthia. Above the opening of the arch which looks into the nave, rises a decoration which embodies seven arcades on steps. They are embellished with lions. Enthroned in the midst is the Virgin and her Child. Over their heads arch seven doves, symbols of the Gifts. In a semicircle to the rear are eight crowned women that typify the principal virtues. (History of Ancient, Early Christian, and Medieval Painting, Dr. Alfred Woltmann and Dr. Karl Woermann, edited by Sidney Colvin, New York, 1880. Part I, pp. 309-310; Elements d'Iconographie Chrétienne, Cloquet, 1890, p. 103.)

A miniature in a manuscript of the late thirteenth century, preserved in the National Library, Paris, images the seven spirits prophesied by Isaias. The names form an arcade around the Messiah. Fear of the Lord, in this case, forms the key-stone. On the right side from the top down, are Piety, Knowledge, and Fortitude; on the left, Counsel, Understanding, and Wisdom. This same manuscript contains an image of Our Lady and the Infant Jesus. They are encircled by seven doves. (Larousse, S-T, pp. 64-65.)

In a stained window of the cathedral of Chartres, thirteenth century, the Blessed Virgin is represented on a throne. In her lap sits her Divine Son, the personification of Wisdom. Three nimbed doves to His right and the same number on His left stand for the oth-

er six Gifts. (Elements—Cloquet, p. 103.) Another exemplification of this use is found in a fragment of a window of St. Denis, Paris. Our Lord stands between the Church and the Synagogue. From His breast issues a wheel of seven spokes, each of which spokes has a dove that represents a Gift. (Hist. de L'Art, Michel, Paris, 1905, Vol. I, Pars II, p. 785.) Another window of this cathedral has a Tree of Jesse, the top of which is crowned by Our Lord encircled by seven doves. (Op. cit. p. 786.) A number of so-called genealogical Trees of Jesse bear on top, in a flower, the image of Christ surrounded by seven doves.

The Psalter of St. Louis, made between 1253 and 1270, represents the highest achievement of thirteenth-century illumination. The Psalms are illustrated in the open letters with scenes from religious, court, and military life. One of the illustrations, delicately finished, shows Our Lord encompassed by seven doves. The seventh dove, standing for Wisdom, alone has a nimbus (National Library, Paris, Lat. No. 10525; Illum. Manuscripts, Herbert, New York, 1911, pp. 198-199.) In a manuscript Bible, fourteenth century, the Madonna and Child are accompanied by seven beautiful doves. They converge towards the Divine Infant and each has a glory-circle. (Nat. Lib. Paris, No. 6829.) Another fourteenth-century sample shows Mary and the Child Jesus on a seven-armed candelabrum. The seven lights suggest the seven-fold unction of the Spirit received by the Saviour. (Larousse, S-T, pp. 64-65.)

In a nave-window of the Minster of Freiburg, Breisgau, Mary is depicted with the Infant on her knees. Jesus is attired in a bright yellow tunic and has

the crucifer nimbus. In His left hand He holds a rose and with the right reaches for a plum. The Virgin is robed in gorgeous green and a violet mantle inlaid with crimson. She wears a white veil fastened with a coronet of gold which is set off by an aureola of pearly light. Around this halo is an additional circle of seven milk-white doves that recall the Gifts. This glorious window was made in the fourteenth century. (Larousse, op. cit. p. 65; History of Painting, Woltmann and Woermann, Part I, p. 395; Elem, d'Icon. Chret. Cloquet, p. 103.)

An exceptionally elaborate and complex specimen of this symbolism is found in Santen, an ancient town of Rhenish Prussia. The Church of this place enjoys collegiate privileges and apparently antedates the Carlovingian period. Among its treasures is a liturgical platter (Taufbecken) embellished with symbols of the Gifts. The design, executed in medieval style, constitutes a work of art that is unique in Paracletic iconography. It merits detailed examination. The engraver introduced both cause and effect. A dove stands for each of the seven Gifts. The effect of each Gift is typified, strange to say, by a personage of the Old Testament, except in the case of Fear of the Lord. Each of these figures holds a scroll with a quotation from Scripture. A dove, as already said, accompanies each personage. In addition, a symbolic creature is associated with each, except in the case of Fear.

Wisdom	Serpent	Adam	"Erunt duo in carne una."[1]) [6]
Understanding	Cock[8])	Abraham	"Super senes intellexi." [2])
Counsel	Ant[9])	Moses	"Audi, Israel, mandata vitae."[3])
Fortitude	Lion	Elias	"Vivit Dominus in cujus conspectu sto."[4]
Knowledge	Dog	Solomon	"Datus est mihi sensus consummatus."[5])
Piety	Dove	Samuel	"Absit a me ut desinam orare pro vobis."[6])
Fear of the Lord		The Blessed Virgin, St. John the Apostle, and St. Paul.	"O altitudo divitiarum sapientiae et scientiae Dei....Per quem reconciliationem nunc accepimus."[7])

[6] [1]) "They shall be two in one flesh" (Genesis II, 24). Adam seems to impersonate conjugal fidelity, a characteristic that raises man above the brute creation.

[2]) "I have had understanding above ancients" (Psalms CXVIII,100).

[3]) "Hear, O Israel, the commandments of life" (Baruch III, 9).

[4]) "As the Lord liveth, the God of Israel, in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth" (III Kings, XVII, 1).

[5]) "For he hath given me the true knowledge of the things that are" (Wisdom VII, 17).

[6]) "Far from me be this sin against the Lord, that I should cease to pray for you" (I Kings XII, 23).

[7]) "O the depth of the riches of the wisdom and of the knowledge of God!" (Romans XI, 33);—"By whom we have now received reconciliation" (Romans V, 11).



Fig. 84. — PENTECOST by Fisher. A Window of the Dom, Cologne. First part of the nineteenth century.

A recent contribution to Paracletic inconography, that bears on the Gifts as well, is the superb composition by Gustavus Petrus Hax. On the feast of the Sacred Heart, 1898, Pope Leo XIII officially recognized and blessed this picture. In detail it is as follows. Against a deep blue sky studded with stars poises a dove of heroic proportions, surrounded by a wreath of angelets. From it radiate four streams of light, forming a huge Maltese cross, within the angles of which are the symbolic figures of the four Evangelists, and four large angels to typify Prudence, Temperance, Fortitude, and Justice. The lower triangle of the cross, contains seven powerful rays that descend from the dove, and open out like a fan on seven Gothic niches below. Immmediately beneath the dove are seven small hearts, one to each of the rays. Between them and the niches are three small angels that represent Faith, Hope, and Charity. Each of the seven niches encloses a personage of the New Testament. The middle one is assigned to Our Lady of the Immaculate Con-

[8]) The choice of this symbol seems to have been suggested by the text, "Who hath put wisdom in the heart of man? or who gave the cock understanding?" (Job XXXVIII, 36.)

[9]) "From the wisdom of the ant, the sluggard is counseled to take advice. "Go to the ant, O sluggard, and consider her ways" (Proverbs VI, 6).

(Revue de l'Art chrét. Bethune de Villers, 1886, p. 325.)

After having located the above vessel we made arrangements in 1915 with the Very Rev. H. P. Eurmers of Santen to secure a representation of same for this work. In 1916 we were notified that the picture was ready. We immediately sent for it, accompanying our order with a liberal remittance. However, as early as May, 1916, the German Reichspost refused to honor our money order. This, as well as the complications that followed, prevented our receiving this much desired illustration.

ception. She typifies Wisdom; above her is a scroll with the words: "Spouse of the Holy Ghost, pray for us." To her right are in order St. Peter (Understanding), St. John the Apostle (Piety), St. John the Baptist (Fear of the Lord); to her left are St. Paul (Knowledge), St. James the Less (Council), St. Stephen (Fortitude). At her feet is St. Peter's founded on a rock and surrounded by surging billows. To its right on a tablature is the text: "But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (I John XIV, 26.) To its left is the prayer: "Holy Ghost, Spirit of Truth, come into our hearts. Illumine all peoples with Thy light, that they may please Thee in the unity of faith." (100 days indulgence, Leo XIII.—See Fig. 10.)[8]

Less artistic than the above, still not to be passed over in silence, is part of a medieval production known as **The Way of Life.** A seventh edition of this work was issued at Antwerp in 1630 by Father Anthony Sucquet of the Society of Jesus. It consisted of a series of charts prepared by Boet and Bolswerk. One of the charts (Fig. 96) represents an angel pointing out to a soul the temporal and spiritual benefits conferred by the Divine Spirit.

2. The Human Figure as a Symbol of the Holy Ghost

In 536 the Council of Constantinople formally approved the use of the dove-emblem to represent the Holy Ghost. It was the traditional medium used to

[8] Our reproduction of this fine chromo is by courtesy of the B. Kuhlen Art Company, Gladbach, Rhine Province.

image the Third Person. However, as early as the fourth century, there had been a notable departure from this custom. In the second half of that century we find the Holy Ghost depicted in human form. To image the Eternal in the figure of a man, a father, was natural on account of man's filial relations to the Creator. And as to the Word made flesh, the human figure was imperative. But why represent the Divine Spirit in this way? Possibly it was on account of His character of Comforter and Advocate and Pleader as implied in His title of Paraclete. As Paraclete He comes so close to us that He seems "almost human, though unincarnate," as Father Faber expresses it.

Possibly too, the divine character applied by mystics to the three guests entertained by Abraham may have contributed to the change.[9]

Artists may have considered this opinion as sufficient theological justification to represent the Holy Ghost under the appearance of a man.

The earliest example of this type is found on a sarcophagus belonging to the second half of the fourth century and now exhibited in the Lateran Museum. (Fig. 67.) The stone-coffin in question was discovered in 1838, under the tomb of St. Paul on the Ostian Way.

[9] "And the Lord appeared to him in the vale of Mambre as he was sitting at the door of his tent, in the very heat of the day. And when he had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground." (Genesis XVIII, 1-2.) The common opinion is that these three men were angels, that had assumed human form, and were sent by God to treat with the Father of the faithful. But a certain group of interpreters, among them Ambrose, Cyril, and Eusebius, also recognized a symbolic manifestation of the Blessed Trinity. (A'Lapide, Com. in Genesim, Vol. 1, p. 221.)

Excavations were being made for the magnificent baldachin that arches over the main altar of the Basilica, when it came to light. The original sanctuary was rebuilt by Theodosius in the fourth century. The sarcophagus was probably deposited in the church at the same time. The two busts which divide its upper row of bas-reliefs were destined to represent the man and woman buried in it. They are not finished; possibly the couple were never interred in it. Beginning at the top to the left we see three bearded figures, symbols of the Blessed Trinity. The Father is symbolized by the figure seated on the veiled chair. His throne is veiled because the fountain of the Divinity is invisible. Before Him is the Son, in the act of creating our first mother, Eve. She stands erect whilst Adam from whose side she was taken lies recumbent on the ground. The Eternal's right hand is raised in blessing her. To the rear of the Father, His right hand on the throne, is the Holy Ghost. He assists and coöperates in the act of creation and justification. This is the earliest known instance in which the Third Person is represented in human form. Immediately below this group by way of contrast is another set in which the Eternal Word appears on the lap of the Blessed Virgin, who, seated on an unveiled chair, is receiving the homage of the three kings. Back of the Virgin is once more the identical figure of above, the Holy Ghost. He stands with His hand on the throne, evidently indicating thereby His part in the Incarnation.[10]

[10] In the group below the bust medallion, Daniel is depicted in the lions' den. On the left is a figure that possibly represents God the Father guarding His servant. On the right is another figure that



Fig. 85. — DAVID THE ROYAL PSALMIST AND HARP OF THE HOLY SPIRIT. By Francesco Podesti, 1800—1895.

A mosaic introduced into St. Mary Major, Rome, shows the Persons of the Blessed Trinity as three men-angels. This picture dates from the fifth century. A similar specimen, belonging to the following century, may be seen in the church of St. Vital of Ravenna. Each of the figures wears the nimbus.

The Somme le Roi, a thirteenth-century abstract of Catholic doctrine, shows the Blessed Trinity, three charming figures with staff and wallet, and decorated with the nimbus, partake of Abraham's hospitality. Scarlet against a background of gold dominates in this full-page illustration. (British Museum, Add. 28162.)

In the course of time the habit of individualizing the Divine Persons took more definite form. Various symbols or adjuncts were introduced to distinguish one from the others. In Rembrandt's etching of the guests of Abraham, the Father has a beard, the Holy Ghost has wings, and Our Lord has no distinguishing mark. Raphael represents the Three as wingless but floating on the air.

An Italian miniature (Fig. 68) by some unknown artist of the thirteenth century delineated the three Persons as men-angels, battling with Behemoth and Leviathan. Each is armed with a sword. The central figure is protected by a shield, and seems to stand for the Father; the one on the left, the Son, has the cross-nimbus but no wings, the one on the right, the Holy

---

holds a youth by the hair. This youth is the Prophet Habacuc, carried miraculously by spirit's hand to relieve the hunger of Daniel. Possibly this bearded figure stands for the Holy Spirit. Some think it stands for an angel. If an angel,—why the beard?

Ghost, has wings and points His left hand to heaven. (Psalterium cum figuris. Bibl. Nat. XIII, siecle.)

Didron speaks of an illustration for the words: "Let us make men to our image." The consulting Deity is imaged as three men. In pose, dress, and features they are identical, except that the Son has delicate marks on His feet to indicate the prints of the nails. (Iconographie Chret. Vol. II, p. 346.)

In three miniatures of a French missal, produced at Brussels about 1475, the Blessed Trinity is likewise represented in human form. One of these pictures shows the Three concerting to create the angels; another shows the angels clad as deacons, giving honor to Them; and the last shows the three Divine Persons seated and viewing with disappointment Lucifer and the rebels. (The History of Our Lord—Mrs. Jameson, Vol. I, p. 62.)

Chevalier's Book of Hours, illustrated in 1461, by Jean Foquet, contains an enthronement of the Blessed Virgin. The heavenly court takes the form of a nave built of saints and angels, tier upon tier, up to the vault. In the apse on a canopied Gothic throne, sit the Divine Persons exactly alike. Near Them on a throne is the Queen of heaven. (Illum. Manuscripts, Herbert, 1911, p. 281). There is in the same book a similar picture in which the Crowning of Mary is represented. The Son rises to place the diadem on His Mother's brow. (Op. cit. Plate 42.)

A piece of French wood-carving, fifteenth century, represents the coronation of the Blessed Virgin by the Holy Trinity in human form. The father wearing the triple tiara and supporting a globe, occupies the middle;

on His right is the Son with the crown of thorns and the cross; on His left is the Holy Ghost holding a dove. Mary kneels before Them and is crowned by the Three conjointly. (Legends of the Madonna, Mrs. Jameson, p. 21.) Early in the sixteenth century, the elder Hans Holbein painted a series of mysteries for the basilica connected with St. Catherine's Convent, Augsburg. In the crowning of Mary (Fig. 69) the Blessed Trinity is depicted in human form.

The Junior Scholasticate of the Holy Ghost, Florent in Saverne, possesses a very old and quaint glass painting. When viewed at different angles, three human figures are seen that stand for the Father, the Son, and the Holy Ghost.

About 1838, Joseph Führich designed a composition entitled "The Incarnation." It pictures the idea of Christmas in heaven and on earth. In the upper section of the design the artist depicts the Father and the Holy Ghost seated side by side. Before Them is Our Lord, vested in alb and stole. With His right hand He lays aside His crown and sceptre, and with His left takes up the cross and the thorns. The Father and the Holy Ghost place a chasuble on Him. In the lower section, Führich introduced the birth of Christ in the conventional way.

John Singer Sargent in his "Dogma of the Redemption," painted in 1903 for the Upper Staircase Hall of the Public Library of Boston, represents the Blessed Trinity in the form of three colossal human figures. A gorgeous cloak of red envelops the Three. A hem of gold interspersed with the word "sanctus" (holy) fringes the mantle. Each wears a crown in harmony

with His attributions. The right hand of each is raised in benediction. The Father holds a globe in His left, and the Son a book, but the Holy Ghost conceals his left hand under the mantle. Close to His left shoulder is one of seven doves, decorated with the cruciform nimbus. A semicircle of dove-emblems curves around the Divine Persons. The features of the Three are absolutely similar and express deepest serenity and impassiveness.

From the tenth century on, the Divine Persons were represented in this new way not only collectively but separately as well. The Holy Ghost was painted sometimes as an infant floating like Moses in a basket, over the chaos of creation; sometimes as a boy or a youth; sometimes as a man in the prime of life. We find Him imaged as a man of thirty on the stalls of the cathedral of Amiens. From the fourteenth to the sixteenth century He was represented in every phase and age of human life—from infancy to old age. Samples of these images are found, among others, in the Psalter of St. Louis, the stained windows of Our Lady of Charters, and a book of devotions, called Hortus Deliciarum.

Didron (1806-1867) reproduced in his Iconography a fine specimen from the last named source, in which the Holy Ghost is represented in human form by Himself. In some of these man-symbols the dove was introduced either perched on the head or arm of the figure, to distinguish it from the Father and the Son. In these cases the glory aureole encircled the head only.

In a Celtic manuscript, possibly of the seventh or eighth century, the Evangelists are depicted with their



FIG. 86. — THE APOTHEOSIS OF ST. CECILIA, Patroness of Music. Fresco painted in 1725 by Sebastian Conca on ceiling of St. Cecilia's, Rome.

emblems. St. Matthew's emblem in one of the manuscripts also appears in the form of a man holding a book, low down on the right-hand side of the miniature. Westwood interpreted the figure to stand for the Holy Ghost, a view that was generally accepted. But some critics object to this opinion because the man looks up at the Evangelist with reverence. Possibly the scribe duplicated the man-symbol of St. Matthew, (Illum. Manuscripts, Herbert, New York, 1911, p. 75; Irish Elements in Medieval Culture, Zimmer, pp. 50-51.)

In the grotesque art of the Gothic period, the climax of ugliness was reached when the Third Person, the Spirit of life and beauty, was scrawled down as a decrepit old man. To this period also belongs the hideous combination, invented, it is said, by Abeilard, in which three heads were grafted on one human body. The Trinity is found symbolized by three heads, perfectly similar. Some of these productions are not without beauty. We might name as such a sculpture of this type by Donatello, made for the tabernacle of St. Louis. And a relief in the Vecchio palace of Florence by some unknown artist. In 1628 Urban VIII ordered all such symbols to be destroyed, a decision which was renewed in the following century by Pope Benedict XIV. He, moreover, earnestly recommended that either the tongues of fire or the dove-emblem be used in Christian art to symbolize the Paraclete. The proscribed symbols had opened the door to error and heresy. To remove all danger in the future, Benedict XIV, on October 1, 1745, decreed that it would no longer be permitted, if indeed it ever had been, to represent the Holy Ghost in human form.

3. The Descent of the Holy Ghost in Art

We now come to the works of art, chiefly paintings, in which the Descent of the Holy Ghost on the Church is interpreted and visualized. A great variety is encountered. Some are of a conventional type, some are realistic, some are mystic, and finally a certain number, foremost expositions of high art, combine historic accuracy, successful idealization, psychologic portrayal, and captivating spirituality.

It is an opinion, not without foundation, that the coming of the Holy Ghost was depicted for the first time on the walls of the Holy Cenacle, not the original structure made famous by so many marks of honor and distinction, but the church which was built on its site in the fourth century by Constantine and his pious mother. It is believed that this picture, like the sanctuary which it decorated, was of Byzantine style, and served as model to subsequent representations of the glorious event of the first Pentecost.

The oldest Pentecost of which we have certain knowledge dates back to the sixth century. It was devised by Rabula, a monk-artist of St. John's Monastery of Zagba, Northern Mesopotamia. In 586 Rabula illuminated the Syrian copy of the Gospels. The picture of Pentecost shows the disciples assembled on the side of a hill, the flanks of which are decorated with plants and trees. Our Lady, a dignified figure, stands in the foreground. The dove, above her, sends down flames and rays upon her and the Twelve. The design is framed in an arcade of check, meander, and allied patterns. The original is in the Laurentian Library of

Florence. (Byzantine Art and Archaeology, O. M. Dalton, Oxford, 1911, p. 644; illuminated Manuscripts, Herbert, New York, 1911, p. 32.)

In the Benedictine archives of St. Calixtus, Rome, are preserved parchments, once the property of their ancient Monastery of St. Paul. On one of these vellums some penman of the eighth or ninth century drew the coming of the Paraclete. The disciples are in an upper-room. Through an opening in the ceiling, Our Lord is seen ascending into heaven. Outside of the house, in an enclosure, stand a number of people, who by their expressions and gestures show that they ardently await the Promise of the Father. (History of Art by its Monuments, Serout D'Agincourt, Vol. III, Plate XLII, No. 7.)

This mystery is illustrated in a Byzantine manuscript, which was composed between 880 and 886, and is known as the Codex Parisinus, No. 510. The figures in this case are stiff and soulless. Millet thinks this to be a copy of some older icon or mosaic. (Byzantine Art —p. 477.)

Doctor Baumstark, a German archeologist, basing himself on a tenth-century document, holds that the famous Pentecost and Dormition in the Basilian Abbey of Grottaferrata near Rome, were made after the models found in the Holy Cenacle of Jerusalem. The Pentecost in question is a Byzantine mosaic and occupies a place over the triumphal arch of the abbey-church. The key-stone of the arch originally bore on its face two figures. The top one, possibly the Virgin, or an allegorical representation of the Church, can no longer be made out. The lower one stands for the Lamb

of God. To the right and left of it, on twelve thrones sit the princes of the Church. Above them is a canopy studded with stars and tongues. The figures are draped gracefully and colored brilliantly. Grottaferrata was founded early in the eleventh century by the younger Saint Nilus. This mosaic probably belongs to the same period. (Byzantine Art—pp. 412-414.)

Near Urgub in Cappadocia, there is an abandoned mortuary chapel, known as the Hembeykilisse. Wild doves have invaded it. But a few old decorations can still be traced. One of these is a Pentecost. It was painted either in the tenth or eleventh century. (Byzantine Art—pp. 274-275.) The Cathedral of St. Sophia at Kieff, founded by Jaroslav in the first half of the eleventh century, possesses an old mosaic in which the Gift of Tongues is represented. (Op. cit. p. 301.)

In 1881 an earthquake damaged the monastery Church of Nea Moni, in the Turkish island of Chios. On examining the decorations of the inner vestibule, Dr. Wulff in 1897 deciphered among other Biblical scenes, a Pentecost. Its age has not yet been determined, but all acknowledge it to be very old.

In 1839 Didron the French archeologist, transcribed and published the famous art journal of Mount Athos, southern Macedonia. This journal is a compilation of technical information, made seemingly in the eleventh century by one Dionysius, a monk-artist of Fourna-Agrapha. Treating of the subject of Pentecost, he lays down the rule that the scene should be staged as taking place in a loft. A man seated in a lower room personifies the world to be evangelized. (History of Ancient, Early Christian, and Medieval Painting, Dr. Alfred



FIG. 87. — THE COMING OF THE HOLY GHOST by Donatello. Executed for the pulpit of St. Lorenzo, Florence.

Woltmann and Dr. Karl Woermann. Edited by Sidney Colvin, New York, 1880, Part I, pp. 238-239; Didron and Durand, Manuel d'iconographie Chrétienne, grecque et latine, Paris, 1845.)

In the East the twelve great mysteries were sometimes represented together, in a composition known as the Twelve Feasts. Pentecost formed part of these productions carved in soap-stone, during the second half of the twelfth century. The figures of the disciples lack grace and ease. The same is true for another specimen, preserved in the Church of St. Clement, Ochrida near Monastir. It dates from the sixteenth century. (Byzantine Art—p. 234.)

The Church of St. Gereon in Cologne and the cathedral of Hildesheim possess Office Books that are illustrated with pictures of the first Pentecost. The subject is fitted into an architectural design, the centre of which is occupied by the Blessed Virgin. The disciples are grouped around her. From the dove beams of light stream upon them. A tone of devotion pervades these eleventh-century compositions. They were produced by unknown German artists. (History—Art, Woltmann and Woermann, Part I, p. 271.) A Gospel-lectionary, A. D. 1100, and composed probably for the monastery of St. Maximin, Treves, contains a Pentecost full of character. (Illust. Manuscripts, Herbert, p. 153.)

There is a very delicate and beautiful miniature of this mystery in the twelfth-century Psalter of Melisenda, the daughter of the first Latin king of Jerusalem. The Twelve are arranged in a semicircle; with them are six other personages. Strange to say, the Blessed Virgin

does not figure in this picture. (British Museum, Egerton No. 1139.)

A twelfth-century copy of the homilies of St. Gregory Nazianzen, preserved in the monastery of Mount Sinai, is illustrated with a circular head-piece, that contains a Feast of the Holy Ghost. A manuscript Bible that belonged to the abbey of Floreffe in the diocese of Liege and was probably written by one of its monks has in its second volume a representation of the Outpouring of the Gifts. An atmosphere of celestial warmth marks this twelfth-century production. (Hist. de l'Art, Michel, Tom II, pp. 302-303.) Another manuscript Gospel of the same period, likewise illustrated by a Pentecost, is preserved in London. (British Museum, Add. 1810.)

A church of Toledo, Spain, has a panel of this subject, carved about the same time, in ivory-like stone called steatite. The disciples form an arch, on the top of which there is a figure now nearly effaced. It may have been an image of Mary.

The historic Pala d'oro of Venice, now used as a reredos in St. Mark's, consists of gold-enameled plaques of the tenth and fifteenth centuries. One of these decorative plates embodies the scene of the first Whitsunday. (Byz. Art—p. 512.)

A Psalter dated 1213, once the property of unfortunate Queen Ingeburge, contains among its twenty-seven illustrations, a Descent of the Holy Ghost. The figures, rather simple and austere, are executed on burnished gold. The book is in the Museum of Chantilly.

The Books of the Simple, also called the Poor Man's Bible, (Biblia Pauperum) were illustrated Bible-his-

tories. One of the oldest editions, twelfth or thirteenth century, contains forty wood-cuts arranged in three horizontal compartments. The Feast of Pentecost is accompanied by types from the Old Testament. A copy preserved in the British Museum shows Mary and the Apostles in the middle of the page. Above them is a dove of generous proportions; it diffuses a wealth of light. On the right of the Pentecostal gathering is a drawing of Eliseus' offering consumed by fire, and on the left, Moses receiving the Law. These pictures, though crude and indifferently wrought, took strong hold of the people. Pictures are more eloquent than words, because the pencil speaks the tongue of every age and race. (Biblia Pauperum reproduced. Berjean, London, 1859, Plate 35.)

Many of these pictures were reproduced in the stained windows of the Swabian convent of Hirschau, Württemberg. In the fifteenth century some of the original cuts, notably the Outpouring of the Holy Spirit, were repeated by Hans Leonard Schaeuffelin, Johann Hemmling and Albrecht Dürer.

The cathedral of Brunswick possesses an important painting of this feast. The figures express strength and simplicity. In connection with the Whitsun scene appears the wall enclosing the New Jerusalem with its twelve towers. The picture, one of a series of six, occupies a place in the transept. It was produced in the thirteenth century. (L'Architecture et Les Ars—Gailhaband, Vol. II, plates 69 and 70.) Another Pentecost, similar to the above and executed about the same time, is found in the Anna Chapel in connection with the ca-

thedral of Obermünster, Ratisbon. (History—Art. Woltmann and Woermann—Part I, p. 309.)

Cimabue, who died about 1303, painted the Pentecost on the west wall of St. Francis at Assisi. In 1306 Giotto di Bondone painted thirty-eight subjects for the chapel Dell' Arena in Padua. The last of this series is a Pentecost. Dante is said to have visited Giotto when he painted it. Apart from its psychologic value, this effort of the great Florentine is a decided disappointment. The Apostles look like twelve captives in a cage; the Blessed Virgin is not introduced at all, and the Holy Ghost is indicated by a bunch of slender pencils. Giotto painted another Pentecost for Sta Groce, Florence. It is a double panel and now forms part of the Museum of Berlin. (Handbook of Painting, Eastlake, p. 131.) This Museum is likewise the home of a Pentecost by Taddeo Gaddi (about 1300-1366.) It was painted for Sta Maria Novelle in Florence and embodies a healthy reaction against conventional types. He returned to history and depicted Mary and the Apostles in an upper-room. The dove appears in a gleam of light. Below in the street a gathering of eighteen persons is seen. Curiosity and animation beam from their faces. (Soule Art Company Catalogue, p. 447.) Tommaso d'Arcangelo (died 1368) portrayed this event with much skill and taste. His Pentecost is housed in the Municipal Palace of Perugia, where it was much admired by the immortal Leo XIII, while Archbishop of Perugia.

A Book of Gospels dated 1380, once the property of Cunon of Falkenstein, Archbishop of Treves, contains an illustration for Whitsunday. Below the scriptural scene of the day, the artist introduced a fountain,



Fig. 88. — THE OUTPOURING OF THE DIVINE SPIRIT. By Ludwig Seitz, late nineteenth century. In the German Chapel, Basilica of Loretto.

around which the faithful press to wash and to drink, indicating thereby that the Paraclete is the source of life and doctrine. An Office of the Blessed Virgin, assigned to the same period and illustrated with a Pentecost expressive of deep feeling, is preserved in the Mazarin Library, Paris.

A small Pentecost, remarkable for its figures and coloring was executed (1308—1368) for one of the altars of San Pietro Maggiore, Florence. It is now in the National Gallery London. Among the parchments preserved in the Library of Congress, is a detached page from an old Office, on which the feast is illuminated in the open of the initial letter P. Over the letter is a figure which might stand for the Eternal or His Son. Three streaks of light flow from His bosom on the Apostles and their Queen. The figures are finely modeled and the blue, red, and gold very impressive. (Collection Richardson, No. 20, Library of Congress, Washington.) This picture, as also another Pentecost, part of a miniature life of the Blessed Virgin (No. 39), is assigned to the fourteenth century.

In 1847 during the restoration of St. Sophia, Fossati obtained permission from the Turks to remove the whitewash which for centuries had covered the interior of the historic pile. In the small dome over the Women's Gallery, he brought to light an old mosaic. Its centre consists of a figure that possibly stands for Christ. From Him, rigid as so many spokes of a wheel, diverge the twelve Apostles. They are robed in white and each has a flame on his head. In the spandrels are the guests of the feast. They represent different types and wear garments of variegated colors. Critics assign

this stone painting to the fourteenth century. (Altchristliche Baudenkmäler von Konstantinopel, Salzenberg, Berlin, 1854; History—Woltmann and Woermann, Part I, pp. 182, 233.)

From the brush of Fra Angelico (1387—1455) we have a Descent that embodies gentle and devout realism in a superlative degree. Thirty-two figures, bust-size, are introduced. In the upper story of the composition, twenty-six disciples are gathered around the Mother of Jesus. Higher up, amid a light of glory, is the dove. And beyond it can be seen a structure that greatly recalls the foundation of a church of Trecento style. Might it be that Angelico intended this bit of architecture as a symbol of that new Church of spirit and truth that was divinely dedicated on that day? Possibly. Let us now turn to the lower section of his picture, to the part outside of the ground-floor of the Cenacle. Here stand five orientals. They typify the devout men that were attracted by the phenomena of the third hour. The figures of this Pentecost stand out clear and firm. The colors are warm and contrasting. The faces display unearthly serenity and exaltation indicative of the spiritualizing presence of the Gift of gifts. (See Fig 12.)

A noble Outpouring is found in an Hour-book of James of Bregilles. It was produced in 1442, seemingly at Brussels. The figures are cleverly modeled and finished in maroon and gold. From the Paraclete lances of gold dart on the assembly of the Upper-room. A border of flowers and flourishes, done in gold and black, hem in the scenes. (Facsimiles of Illustrations in Biblical and Liturgical Manuscripts. Bernard Quaritch, London, 1892, No. 194.) The collection of Yates

Thompson, London, contains part of an old missal which has a fine illumination for the Whitsun-feast. A dove of dazzling white sends thirteen lances of light into the mouths of the disciples. (Hist. de l'Art, Michel, 1905, Tom. I, Pars II, Fig. 403.) The National Library of Paris has an old ritual of Drogon, which contains a very neat illustration of this mystery.

Possibly the grandest illumination of this topic in our country is found in a parchment preserved in the Library of Congress. The scene is framed in a capital D of full-page size. In a sky of overpowering azure soars a dove with a human countenance. A golden circle of flamboyant tongues emblazes its figure. Below, attired in robes of blue, green, and crimson, are Mary and the disciples in adoration. Noble disposition of draperies, magnificent coloring, vigorous modeling, and profound religious expression, make this illumination a pantheon of artistic opulence and splendor. (Coll. Richardson, No. 51, Library of Congress, Washington.)

In 1496 Lucia Signorelli painted a sodality banner for the Brotherhood of the Holy Ghost in Urbino. One side represents the Crucifixion, the other, the Descent of the Paraclete. This standard has since been taken apart. The Pentecost is preserved in the church of Urbino. The figures are almost austere. Raphael is known to have studied this production very carefully, possibly in view of preparing his own sketch of this subject.

A Pentecost by an unknown disciple of Signorelli can be seen in the Vatican Hall of Mysteries. A cordon of fourteen angelets encircles the dove. To the rear is an Italian landscape; in the foreground stand the dis-

ciples rapt in solemn adoration. (The Vatican. Its History, p. 113.)

Among the emotional portrayals of this mystery, one of the foremost is the relief moulded for San Lorenzo, Florence, by the ferocious Donatello (Abt. 1386—1466.) The composition is a masterpiece of vigor. The Apostles are full of compressed emotion. By their looks and wide-open hands they express surprise and joy. Mary alone is serene. Donatello's interpretation is a psychologic photograph as much as an artistic dream of the way in which the rugged Galileans received the onrushing, transforming Spirit. (See Fig. 87.)

About the same time John de Vallfogona carved an alabaster retable for the archbishop's altar, Saragossa, Spain. One of the five reliefs depicts the Spirit's advent. Mary occupies a pedestal; around her nestle the Twelve with up-raised hands. Six angels fill the background. The figures are finely proportioned and express tense emotion. The dove and the head of the Virgin are gone. (Metrop. Museum, New York, cast No. 101.) In the Spanish Museum, New York, there is an antique octagon, on which some early sculptor crudely chiseled the Coming of the Paraclete. The same Museum has a painting of this mystery by some Spanish artist. In niello-work we find this topic treated by Tommaso Finiguerra, a young goldsmith of the fifteenth century, and by Israel of Mecheln. The British Museum has an engraving of Pentecost attributed to the latter.

One of the attractions of the cathedral of Manresa, Spain, is the fifteen-panel altar-piece in the Chapel of the Holy Ghost. It was painted in 1394, by Pere Serra of Barcelona. The panel of Pentecost has the



Fig. 89. — MAIN AISLE, HOLY GHOST CHURCH, Florence.



Fig. 90. — HOLY GHOST CHURCH, St. Pol Sur Ternoise, France.



Fig. 61. — MAIN AISLE, HOLY GHOST CHURCH, Munich.

place of honor. The face of the Virgin is remarkable for its eyes of love and its celestial sweetness. The artist was paid a thousand Barcelonian sous by the Confraternity of Espirito-Santo. He made a copy of this Pentecost for the Church of St. Anna, Manresa. Serra's figures are a modified reproduction, it is said, of an older Pentecost painted by some unknown artist for the collegial of Cordova. (Hist. de l'Art, Michel, Paris, 1905, Tom. III, Pars II, pp. 748-750.)

Hans Multscher, of the Ulm school, in 1437, executed a Pentecost for the Wurzacher altar in the Ulmer Minster. The figures, typical Swabians, were copied from life. This picture is in the Kaiser Friederich Museum, Berlin. (Ulmer Kunst, Julius Baum, 1911, Plate VI.) This subject was also painted for the high-altar of the Liesborner convent by another member of this school, likewise of the fifteenth century. It was destroyed in 1807 by some French soldiers. (Denkmäler deutscher Baukunst, Ernst Förster, 1855.)

In 1477 Veit Stoss, the noted wood-sculptor, made an altar-piece, a triptych, for the Marienkirche of Cracow. One of the sections is devoted to the scene of Pentecost. The figures are expressive of character. (Wood Sculpture, Maskell, 1911, p. 102.) In 1518 Stoss carved seven medallions, known as the Joys of Mary, for St. Lorenz, Nurenberg. One of the medallions is a Pentecost.

The Schloss of Lichtenstein has a tapestry Pentecost (Fig. 72) dated 1470. The figures are Swabian types. Mary is attired in the garb of a nun. (Metrop. Museum, Coll. S. 3725, w. 5, 288.) The Metropolitan Museum, New York, has a tapestry of this mystery. It is

dated 1592 and executed in Alsatian style. The disciples wear brilliant red, blue, yellow, and white. (Metropol. Mus., New York, Room F., No. 6.)

An edition of Ludolphus of Saxony, dated 1487, contains fifteen illustrations, the last of which is the Coming of the Holy Ghost. This Pentecost as also another, 1489, in a life of Christ by Peter van os Zwolle, show pronounced Gothic influence. The Pentecost (Fig. 73) painted by Hans Memling about 1480 shows the event taking place in a castle. The original is in the Pinakothek, Munich. In 1490 Rapparet painted this mystery in Flemish style. Within a room fifteen disciples including the donors of the picture, a man and a woman, kneel around the Blessed Virgin who is seated in the centre. A landscape is seen in the rear. The original is in Bruges. (Metrop. Museum, Class 374, S. 3725, 235.)

In 1492 Nicolo Signorelli painted a Pentecost for Santo Spirito, Urbino. Mary and three holy women occupy the middle of a plain room. On either side are six Apostles. Above the dove is an image of the Eternal Father. (Metrop. Museum, Class 372, S. 578, 358.) Martin Schongauer (died 1488) produced the Pentecost exhibited in the Gallery of Colmar. The Museum of Donaueschingen, Baden, has an altar-piece (Fig. 76) painted by some Ulmer artist during the second half of the fifteenth century. The figures of this Pentecost are slightly narrow but otherwise true to nature and devotional. (Metrop. Mus. Coll. S. 372 Ul. 5, 228.)

Antonio da Monza, a Franciscan friar and close friend of Da Vinci, illuminated among other books a

missal for Pope Alexander VI. (1492—1503.) On the solitary page which remains of this book, there is a Pentecost, remarkable for feeling, color, and manner. It is preserved in the Albertina Museum of Vienna. (Illum. Manuscripts, Herbert, p. 300.) Bernardine di Betto (Pinturicchio) at the instance of the same Pontiff decorated the Borgia apartments. One of the frescoes is a much admired Pentecost. Grossgmain, Austria, possesses a Pentecost of twenty-one figures remarkable for symmetry, perspective, and sharpness. It was painted in 1499 by Rueland Frueauf. The mantle of the Virgin is an unforgettable dark blue.

Somewhat singular but very interesting is a small group, a wood sculpture, in the collection of J. Pierpont Morgan, New York. It consists of the twelve Apostles grouped together in a circle. Their hands are folded and their heads bowed. The figures measure a little over twelve inches. The Virgin and the Dove do not figure in this Whitsun representation which was carved about 1500 by some Dutch wood sculptor.

In 1519 Martin Schaffner painted this mystery for the Deutsche-Ordenskirche in Ulm. The disciples are gathered in small groups. Each figure is decorated with an aureola and a flaming tongue. The original is in the Gallery of Stuttgart. In 1524 Schaffner repeated the mystery (Fig. 78), this time for the convent of Wettenhausen, Ulm. Within a gallery of imposing pillars are fourteen figures, arranged in groups of two; some are seated, others stand erect. Mary with folded hands occupies the place of honor. Her head is turned to the left, where through an open door, ten other persons are seen in the courtyard. Original in the old

Pinakothek, Munich. (Metrop. Museum. Cl. 373, S. 296.) Schaffner painted his first Pentecost in 1519. That work is preserved at the Archaeological Union, Stuttgart.

A sweet little miniature of this subject, a study in red, blue, and gold, executed in 1510 by some Dutch artist, is preserved in the Congressional Library. (Coll. Richardson, No. 86, Library of Congress, Washington.) Another sample, dated 1520, part of a Flemish triptych, is preserved in the collection of Sir F. Cook, Richmond. (Metrop. Museum. Coll. S. 372. AB. Dove 356.) Of other specimens painted early in the sixteenth century and worthy of note are: one in the Pinakothek of Bologna by Giulio Francia; one in the Gallery of Munich done under the supervision of Hans Kulmbach; one in Santo Spirito of Bergamo by Stefani da Fossano Borgognone; and one in Holy Cross of Coimbra by Velazques of Portugal.

It was during this period, too, that the magnificent retable of Seville was produced. It stands over the cathedral altar a prodigy of patience and genius and a memorial of Spanish faith and devotion. One of the sections represents the Descent of the Holy Ghost. (Wood Sculpture, Maskell, 1911, p. 208.)

In the Gallery of Raphael's Tapestries, Vatican, there is a Pentecost, sixteen by nineteen feet. Raphael designed the cartoon, some Italian or Flemish artist composd the color-scheme, and in 1531 Peter van Aelst wove the composition in silk and gold. It cost about 2000 gold ducats. The dove occupies a semicircle of flames. Beneath, in three groups of five, are Mary and the disciples. (The Vatican; Its History, pp. 248-249.)



Fig. 92. — HOLY SPIRIT CHURCH, Atlantic City. In course of construction.

Below the tapestries are bronze mural paintings. In the third section to the left are depicted the Resurrection of Our Lord and the Descent of the Holy Ghost, done probably by pupils of Raphael.

Vecellio Titian has left us two grand paintings of Pentecost. In 1541 the Friars of Santo Spirito, Florence, engaged him to paint this mystery. Owing to an accident, the picture was not finished until 1543. The scene is set in a vaulted room. Mary—a figure of great strength and sweetness—occupies the centre. Back of her are two holy women; on either side are the Apostles in groups of six. In the foreground to the right kneels St. Peter, his left hand raised heavenward and his right holding a large key. Mingled emotions of prayer and surprise are expressed by the assembly. Above floats a dove; its wings are extended like two hands raised in benediction. Rays of light and curls of fire descend on the disciples. This picture is painted on linen and measures six yards in height and three in width. (Fig. 79.)

The Uffigi gallery of Florence has a rough sepia sketch said to be the original draft for this tableau. If the claim be founded the artist certainly departed mightily from his first idea.

In Titian's other Pentecost we meet practically the same figure studies, but they are arranged differently and in a new and possibly better setting. St. Peter is seated on the left and St. John on the right. The highlights rest on the Blessed Spouse of the Holy Ghost and from her are distributed to the other figures. The dove-emblem poises in a field of silver-gray.

In this connection we should also name a Pentecost painted for the Foscarini by the Croatian, Andreas Medulic (1522—1582), which obtained the recognition and approval of the great Venetian.

A picture admittedly strong in conception but heavy and unfinished in execution, bears the signature of Jean Malvaux, a Flemish artist. He depicts the event as taking place in the forepart of a hall. Fourteen disciples are gathered around the Blessed Virgin, who is seated to the left between St. Peter and St. John. They are evidently surprised during a prayer or song service. The sable canopy overhead is suddenly rent by flashes and burning tongues, sent down by the Holy Ghost on the devout assembly. This picture (Fig. 46) is found in a missal published by the house of Christopher Plautin (died 1589).

Diego Correa, who flourished about 1550, painted a panel of this mystery. Ecstatic love marks the faces of his figures. The picture is in the Prado, Madrid. Pentecosts of merit were produced about the same time, notably by Jan Snellinck (1544—1638) for St. Catherine's Mechlin; by Giacomo Pacchiarotti (1474—1539), a panel, the property of C. Butler, London; by Guido Reni (1575—1642), a tender sweet canvas now nearly faded, but fortunately preserved in an etching by Giovanni Frezza (1659—1730). A very spiritual interpretation was made by some artist of the German school of Tyrol for the convent of St. Ursula at Bruneck, sixteenth century. The Apostles and their Queen commune with their heavenly Guest, who has just enlarged their hearts. Joy and happiness speak from their half-closed eyes. The very landscape, seen through the

open door in the rear of the arched chamber, reflects radiance and calm. (Metrop. Mus. Coll., Class 373, S. 372, Ti. 6, 215.)

The Descent in the cupola of St. Mark's, Venice, is a sixteenth-century mosaic. Besides the disciples, sixteen other figures, two by two, dressed in their native costumes, represent the devout men of all nations. The Jews wear pointed hats, the Parthians are armed with bow and arrow, the Arabians appear in scanty attire. Archangels fill the pendentives. The composition is lifeless, but the vitrified cubes could not be set with more delicacy and skill.

Jacobi Robusti Tintoretto (died 1594) painted an Adoration of the Paraclete which is now in the Colonna Gallery, Rome. In the lower section of this picture are four half-length portraits. A draft for another Pentecost ascribed to Tintoretto is preserved in the Hermitage Gallery, St. Petersburg.

During the sixteenth century the greatest number of remarkable Pentecosts was produced. Jan Joest of Calcar (born about 1460, died 1519) painted a Pentecost (Fig. 75) after Flemish types. His picture produces a fine effect of roominess, the figures being staged in a rotunda amid a pleasing display of beautiful details. The original is in the Collection of Wesendonck. Other pictures to be named are: one by the Flemish artist Michiel Coxie (1499—1592); one by Federigo Zuccaro (1543—1609); etchings of the two last-named pictures by the Hollander Cornelius Cort (1533—1578); a canvas for St. Mary Major, Florence, by Domenico Cresti (1558—1638); and as a fitting climax of the century's tributes, the grand tableau (Fig. 81) of Paris Bordone

(1500—1571) of the Venetian school. With outstretched arms the Blessed Lady half leaps from her throne to welcome the heavenly Guest. Startled momentarily by the unexpected course of events, the disciples now likewise rise to their feet and with intuitive rapidity master the full revelation of the Master's promise. Vibrating action is the chief and dominant note of this interpretation. Fittingly, therefore, did the artist in this case symbolize the Holy Spirit by a flash of white-glowing fire. The scene is depicted as taking place beneath an architrave supported by stately Roman pillars. This magnificent Pentecost is on exhibition in the Brera Gallery of Milan.

We begin our seventeenth-century selection with the picture (Fig. 11) of Peter Paul Rubens. It bears the date of 1619 and measures eleven by nine feet. It forms part of the Rubens' exhibit in the Old Pinakothek, Munich. Within a vestibule of late Italian architecture, fifteen disciples keep vigil with their Queen. As from the depths of a cloud, in a sort of white halo, the Holy Ghost bursts on them. Surprise and wonder are reflected in the looks, gestures, and poses of the august company. The draft of this Pentecost, a drawing in grisaille, twenty-six by sixteen inches, forms part of the Thomas Lawrence collection, National Gallery, London. The painting was repeatedly engraved, notably by Paul Pontius in 1627, and somewhat later by M. Valle.

Matthys Voet, another Flemish artist of this period, painted this mystery for St. Paul's, Antwerp. It cost one hundred and two guilders, and was presented by one Cornelius Verbeech. Another specimen, the work of

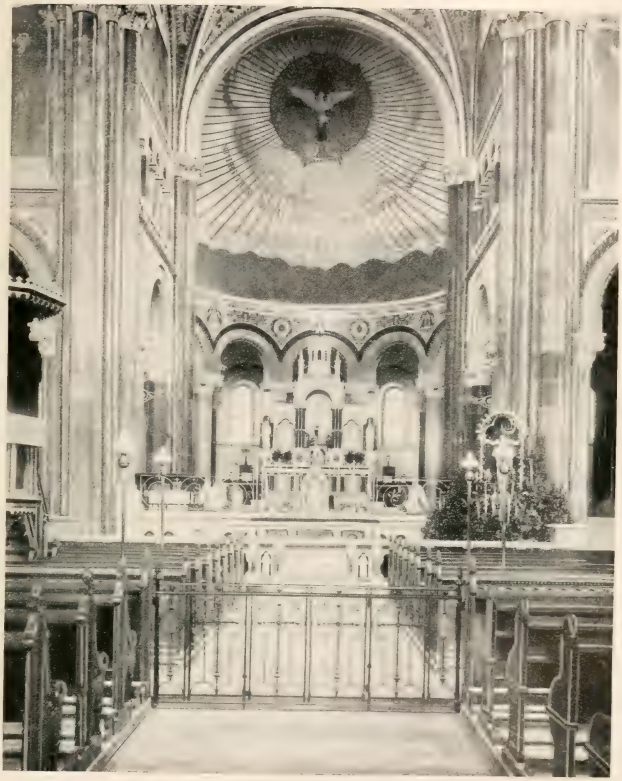


FIG. 93. — INTERIOR OF HOLY GHOST CHURCH OF ST. GABRIEL, MOEDLING, AUSTRIA.

Jacob Jordaen (1593—1678), likewise of the Flemish school, is now in the possession of C. Walwein of Ypres.

The historic church of Bardstown, Kentucky, once the cathedral of Bishop Flaget, is a sanctum of high-class religious paintings. These pictures were given to the pioneer bishop by benefactors in 1809, while he was abroad soliciting aid for his newly established diocese. One of these pictures painted in Flemish style represents the Coming of the Holy Ghost.

The Pentecost of St. Sulpice, Paris, noted for its figures and coloring, was painted by Eustache Le Sueur (1616—1655). There is a Pentecost over the bishops' altar, Chapel of the Fathers of the Holy Ghost, Paris, that greatly resembles the picture of St. Sulpice and is attributed to the same artist. Among the works of Nicholas Le Sueur, a brother of the painter, is an engraving of Pentecost. This picture is a reproduction, not of the painting of his brother, as some erroneously claim, but of a composition signed G. B. Lenardi. Charles Lebrun (1619—1690) selected this theme for one of his great paintings. The artist placed himself into the ranks of the disciples. He stands on the left side, wrapped in a blue mantle. The features of Mary and the holy women are remarkably sweet and beautiful. The original is in the Louvre, Paris. It was engraved by Claude Duflos (1662—1727).

The chapel of Sta Maria in Campitelli, noted for its miraculous Madonna, possesses the Gift of the Tongues, painted by Luca Giordano (1632—1705). A small Pentecost, two by two and a half feet, by the same artist and once the property of Charles III, is now exhibited in the Prado, Madrid.

Anton Van Dyck (1599—1641) painted this subject for the abbey of Dunes, near Bruges. It was purchased in 1768 by Prince Henry of Prussia and deposited in the Royal Gallery of Berlin. It was engraved by Cornelius Van Cankercken. The draft of the original is preserved in the Albertina, Vienna.

Over the Royal Gallery, Chapel of Versailles, is the magnificent rendering of this feast by Jean Jouvenet (1644—1717). It occupies the rear third of the ceiling and the adjacent wall-surface. On the ceiling appears the dove amid a gorgeous display of shining clouds and pencils, around which circles a retinue of majestic angels. Grouped against the wall is the Pentecostal gathering of the disciples. The figures are enchanting, the color-shades dazzling, and the grouping eminently dramatic. (Versailles, Gille and Lambert, Vol. I, p. 290.)

Other meritorious productions of this subject in the seventeenth century were painted by Orazio Farinati (about 1607), for St. Stefano, Verona; by the Spanish Dominican Juan B. Mayno (1569—1649). His picture is in the Museum of Madrid. By Jaques van Oost, in 1658 for St. Savior's, Bruges; by the French Dominican Jean Andre (1662—1753). His picture was engraved by Dauphin de Beauvais (1687—1753). By Bartolomeo Cesi (1556—1629) for St. Dominico, Bologna; by P. J. Cazez (1676—1754), of the French school. His picture was engraved by Simon Valee. By H. Hemmelinck, seemingly of this period.

The peerless Pentecost of Adrian van der Werf was painted in 1711. Several steps lead to a platform where Our Lady sits enthroned among the disciples. At her

side is Mary Magdalen. The Holy Spirit is indicated by rays of light and fiery tongues. The original is in the Gallery of Munich. (See the Frontispiece.)

The interpretation of this mystery by Gillis Smeyers (1694—1774), is preserved in the convent of the so-called Black Nuns near Mechlin. Another, in the style of Perugino, is preserved in a lateral chapel of Santissima Trinita de Monti, Rome. And a very artistic and highly finished representation was painted by Girardet (1709—1778). The composition consists of sixteen exquisitely modeled figures in an upper apartment. It was reproduced in an engraving by Manderisson. (Galeries Historiques de Versailles, Series X, Sec. V, No. 2271). Mention must be made under this period also of a copper-engraving by Kraussen. It bears testimony, as do his other Biblical illustrations, to his astonishing imagination and designing facility. Mary and the Apostles occupy the platform; grouped about it are the disciples, twenty-two figures in all. The cloud and ray scheme around the dove is very elaborate. This Pentecost was produced in 1705 at Augsburg.

In the nineteenth and twentieth centuries Pentecosts were produced by Capet (died 1818); by Karl Begas in 1821, a grand picture for the Dome of Berlin; by Hypolit Flandrin between 1842—1861, in neo-Grec style for St. Germain des Pres, Paris; by Charles Gabriel Gleyre (1807—1874) for St. Margaret's, Paris; by Joseph Anton Fisher (1814—1859), a cartoon for a stained-glass window (Fig. 84) of the cathedral, Cologne; by Julius Schnoor Carolsfeld in 1860, a drawing, twenty disciples; by Frederick Overbeck (1789—1869), a painting in the style of his school, character-

ized by idealism, asceticism, and symbolism; by A. Soupey, an etching after C. Carles; by Gustav Dore (1833—1883), an engraving for La Sacra Biblia Milan, 1870; by some unknown artist, school of Beuron, for the Monastery Emmaus-Prague, Austria; by Albert Bauer and J. Obwexer, devotional pictures; by Ernest Deger (1809—1885), a composition, warm and sweet, preserved in Munich; by Johann Balthasar Bauer (1811—1883); by Johann Klein (1823—1883), illustrations for liturgical books; by Peter Molitor (born 1821, Düsseldorf school); by Ludwig Seitz (born 1843, pupil of Overbeck), the Pentecost (Fig. 88) of the German chapel in the basilica of Loreto; by Anton Robert Leinweber (born 1845, Munich school); by Charles Louis Kratké (born 1848, French school); and by Etienne Azambre, a French exhibitor in the Saloon (1885—1901). This list, though limited and exclusive, shows that Christian Art continues to delight in representing the mysterious Descent of Him who is Source, Form, and Perfection of all beauty in the natural, the moral, and the spiritual order.

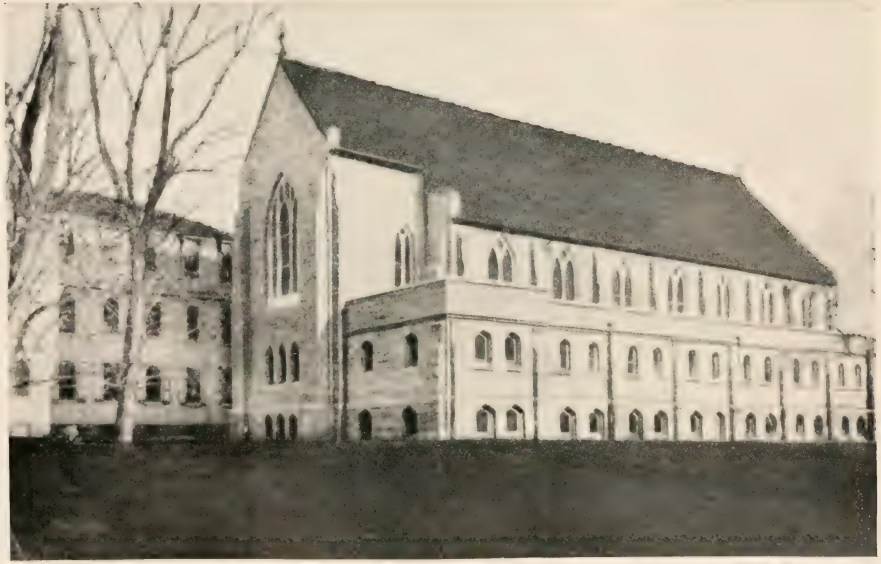


FIG. 94. — CHAPEL OF THE HOLY GHOST AND THE SEVEN GIFTS, Apostolic College, Cornwells Heights, Penna.

CHAPTER XX

The Holy Ghost in Poetry and Music

IN this chapter we have endeavored to assemble the foremost known poets that have touched the lyre in honor of God, the Spirit all-beautiful. They form a glorious procession, these favorites of the Muse, and are enumerated without regard to rank, sex, tongue, or nationality. The theme they celebrated is the source of their glory and the bond of their union. One and the same Spirit gave them inspiration; one and the same Spirit sustained their efforts. Of the raptures and jubilee that once filled their souls, they have left us undying echoes embodied in hymns, poems, sequences, tropes, and every other variety of sacred prosody.

We name the authors in the order of seniority. When the date of a composition is known, it is placed after the title. The Veni Creator Spiritus, and the Veni Sancte Spiritus, on account of their superior excellence, and the place they occupy in Liturgy, are considered by themselves.

Saint Ambrose (340—397), by ascription the hymn for Tierce **Nunc Sancte nobis Spiritus.**

Saint Augustine (354—430), a paraphrase **Veni, jam veni, benignissime,** which was translated into English by Moultrie (1867) and by Duffield (1889).

Victorinus (baptized 362) sang the Paraclete in a hymn **De Trinitate Mysterio.**

Saint Hilary (died about 368), supposed author of **Beata nobis Gaudia,** the hymn for Whitsunday Lauds.

Magnus Felix Ennodius (474—521), the hymn **Et hoc supernum munus est.** This, the oldest hymn on Pentecost, has eight stanzas of four lines and is written in iambic dimeter.

Arator (about 550), an epic on the **Acts of the Apostles** in which he incidentally celebrates the Divine Spirit.

Venantius Fortunatus (530—609), the hymn **Salve festa dies.**

Caedmon of Whitby (died 675), a metrical paraphrase on **The Coming of the Holy Ghost.**

Saint Bede (673—735), the hymn for Pentecost **Emitte Christi Spiritus.**

St. John Damascene (born about 676, died after 754), prince of Eastern hymnologists, a **Liturgical canon for Pentecost.** In Greek liturgy the word canon means a song of nine iambic odes, in imitation of the former Scripture chants.

Blessed Rabanus Maurus (776—856), credited with the hymns **Veni Creator Spiritus,** and **Veni dulces mihi condere versus.**

St. Cosmas of Jerusalem (VIII century), a **Canon for Pentecost,** and another on the **Holy Ghost and Epiphany.**

St. Theophanus (martyred 818), a **Canon on the Holy Ghost and the Annunciation.**

Blessed Notker (840—912), the hymns **Sancte Spiritus adsit nobis gratia quae sanctos suos;** and **Sancte Spiritus adsit nobis gratia quae corda,** the latter was translated in 1884 by Plumptre.

St. Gebhardus (949—995), the hymn **Sancte Spiritus adsit nobis gratia quae sanctos semper.**

St. Peter Damian (988—1072), the hymn **Spiritus Alme veni.**

Otho of St. Emmeran (died 1072), wrote the Whitsunday processional **Lux solemnis ave.**

Hildebert of Lavardin (1056—1133), the hymns **Spiritus Sancte pie Paraclete**; and **Paracletus increatus neque factus neque natus.**

St. Hildegard (1098—1180), credited with the sequence **O Ignis Spiritus Paracleti.**

Pope Innocent III (1160—1216), probable author of the golden sequence **Veni Sancte Spiritus.**

Adam of St. Victor (1100, died about 1177), the hymns **Simplex in Essentia; Veni Summe Consolator;** and **Qui procedis ab Utroque.**

Ava, a German author (XII century), poem on **The Gifts of the Holy Ghost.**

Philippe de Gravia (died 1236), probable writer of the highly artistic composition **Veni Creator Spiritus, Spiritus Recreator.**

Berthold of Regensburg (died 1272), the hymn **Nun bitten wir den Heil'gen Geist.** We have a dozen translations of this hymn in English.

Dante Alighieri (1265—1321), passages on the Holy Ghost in **The Divina Commedia.** See Canto 30 and 32 in Purgatorio; and Canto 10 and 30 in Paradiso.

Prosper Arnesti (about 1360), the trope **Cordibus in Linguis.**

Hieronymus de Werden (died 1475), the hymn **Veni Sancte Spiritus, tibi nobis.**

Nicephorus Callistus Xantopulos (XV century), Stichi (iambic verses) **to the Holy Ghost** in connection with Greek feasts.

Cardinal Aegidius of Viterbo (died 1532), the hymn **Veni Sancte Spiritus per quem abbas.**

Robert Obrizius (about 1592), the hymn **Ades Beate Spiritus.**

Cardinal Bellarmine (1542—1621), the hymn **Spiritus celsi dominator axis.**

Martin Moller (1547—1606), the hymn **Heil'ger Geist, du Troester mein.**

John Cosin (1594—1672), a translation of the **Veni Creator.**

Pope Urban VIII (1568—1644), the poem **Spiritus Supernum Decus.**

Robert Herrick (1519—1674), a poem, ten stanzas of four lines, **Litany to the Holy Ghost.**

Michael Schirmer (1606—1673), the hymn **O Heil'ger Geist, kehr bei uns ein.** It was rendered into English in 1850 by Reynolds, and again in 1863, by Miss Winkworth.

John Dryden (1631—1700), the paraphrase ode **Creator Spirit, by whose aid.**

P. Gerhardt (about 1648), the poem **O du allersüsseste Freude.** It was translated into English in 1725 by Jacobi, and again in 1858 by Miss Winkworth **(Sweetest Joy the Soul Can Know).**

Simon Gourdan of St. Victor (XVII century), the ode **Spiritus Fortissime naves Tharsis conteris.**

Heinrich Held (about 1660), the hymn **Komm, o komm, du Geist des Lebens.** This hymn, nine stanzas of six lines, has been repeatedly translated into Eng-

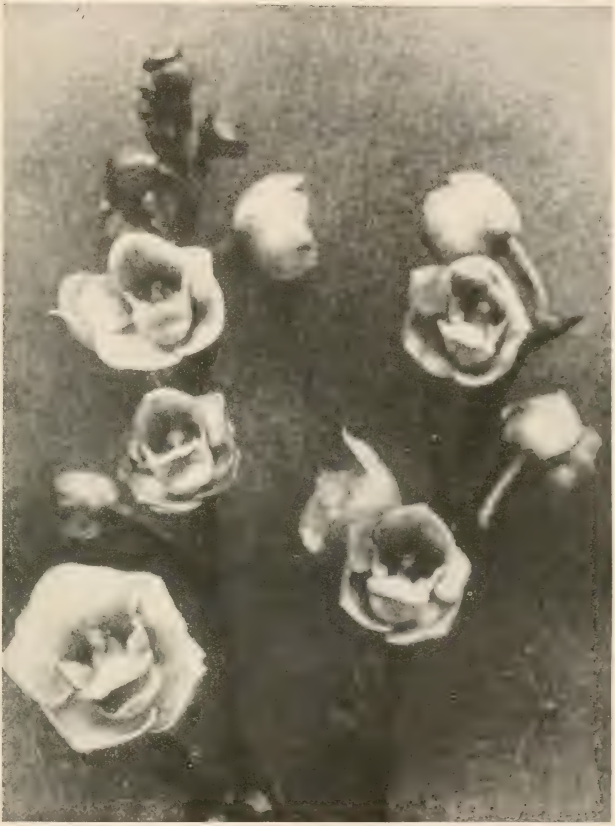


Fig. 95. — THE FLOWER OF THE HOLY GHOST (Peristeria Elata).

lish. The popular version is **Holy Spirit, in us reign.**

John Austin (1613—1669), the hymn **Come, Holy Ghost, Send Down Those Beams.**

Madam Guyon (1648—1717), the hymn **Esprit Saint, viens dedans nos coeurs.** It was rendered into English by William Cowper.

Simon Browne (1680—1732), the hymn **Come, Gracious Spirit, Heavenly Dove.**

St. Alphonse Liguori (1696—1787), a hymn to the Paraclete, rendered into **O Fire All Divine, Who with Heavenly Flames.**

Joseph J. Rambach (1693—1735), the hymns **O grosser Geist, des Wesen alles füllet** (1720); **O Ursprung aller Dinge.**

C. Coffin (1676—1749), the hymns **Veni Sancte Spiritus purgata; Inter sulphurei; O Fons Amoris Spiritus.** We have at least seven English versions of the last hymn, **(O Spirit, Font of Love).**

Gerhard Tersteegen (1697—1769), the poem **O Gott, o Geist, o Licht des Lebens.** English translations by Miss Winkworth and Mrs. Bevan.

Joseph Hart (1712—1768), the hymns **Holy Ghost, Inspire Our Praises; Come, Holy Spirit, Come; Descend from Heaven, Celestial Dove.**

Johann Adolf Schlegel (1721—1793), a translation of the **Veni Creator Spiritus.**

W. Hammond (about 1745), the hymn **Holy Spirit, Gently Come.**

Johann Caspar Lavater (1741—1801), the hymn **Vereinigt zum Gebete war.** It was translated into English in 1841 by Miss Cox, and again in 1843 by Lady Fortescue.

James Montgomery (1771—1854), the hymns **Lord God, the Holy Spirit; O Spirit of the Living God.**

J. Stocker (about 1777), the hymn **Holy Spirit, Lord Divine.**

J. Evans (about 1784), the hymn **Come, Thou Soul-transforming Spirit.**

Andrew Reed (1787—1862), the hymns **Holy Spirit, Light Divine; Holy Ghost, Thou Light Divine; Holy Ghost, with Light Divine.**

Joseph Irons (1785—1852), the hymn **Holy Spirit, Heavenly Dove.**

John Keble (1792—1866), the hymns **Spirit of Light and Truth, to Thee; Spirit of Might and Sweetness too; When God of Old Came down from Heaven.**

Cardinal Melchior of Diepenbrock (1798—1853), the ode **Komm, o Heil'ger Geist, und wehe.**

Charles C. Pise (1801—1866), an epic on **The Acts of the Apostles.**

Cardinal Newman (1801—1890), a translation **Holy Spirit, ever One** (1836); and the poem **Lead, Kindly Light.**

W. M. Bunting (1805—1866), the hymns **Holy Spirit, Pity Me; Blessed Spirit from the Eternal Sire.**

A. T. Russell (1806—1874), the hymn **Holy Spirit, Given for Our Guide to Heaven.**

Christopher Wordsworth (1807—1885), the hymns **Gracious Spirit, Holy Ghost; Holy Ghost, Divine Creator.**

George Rawson (1807—1889), the hymns **Come to Our Poor Nature's Night; Holy Ghost the Infinite.**

Ray Palmer (1808—1887), the hymns **Holy Ghost that Promised Came; O Holy Comforter, I Hear.**

J. S. Monsell (1811—1875), the hymn **Holy Spirit Long Expected.**

W. J. Irons (1812—1883), the hymn **Eternal Spirit, God of Grace.**

Frederick William Faber (1814—1863), the hymns **O Come, Creator Spirit; Come, Holy Spirit from the Height; Holy Ghost, Come down upon Thy Children; Pentecost; Descent of the Holy Ghost.**

Edward Caswall (1814—1878), the hymn **O Holy Spirit, Come in Might;** and a translation **O Holy Ghost, Who ever One.**

Samuel Longfellow (1819—1892), the hymn **Holy Spirit, Truth Divine** (1864).

Thomas H. Gill (born 1819), the hymns **O Holy Ghost, Dost Thou Mourn; Would the Spirit More Completely** (1849); **Grieve not the Holy Spirit** (1850); **O Holy Spirit, Who down Dost Come** (1863); **O Spirit Sweet and Pure.**

Christina Forsyth (1825—1859), the hymn **O Holy Spirit, now Descend on Me.**

Henry Augustine Rawes (1826—1885), the hymn **O Paraclete, Whom Jesus Sent to Us.**

Alessandro Manzoni (1785—1873), poem on **Pentecost** (published 1810, Inni Sacri).

Eleanor C. Donnelly (1833—1917), the poems **Two Mighty Marvels Hath the Holy Ghost** (1914); **The Paraclete's Abode among Men** (1913); **The Grace of God, the Holy Spirit** (1915).

Matthew Russell, S. J., (1834—1912), a translation **Now, Holy Spirit, Who Art One.**

Edwin Hatch (1835—1889), the hymn **Breathe on Me, Breath of God.**

Edward Pusey (1800—1882), a translation **O Holy Ghost, Who ever One.**

R. Manet (about 1828), the hymns **Holy Ghost, My Soul Inspire; Holy Spirit in Our Breast.**

Edmund Hill, O. P., (1842—1916), the hymn **Thy Grace is This.**

Miss Fry (born 1845), the hymns **Holy Spirit, Gracious Lord; O Holy Spirit, now with All.**

Samuel F. Smith, in 1841, the hymn **Spirit of Holiness, Descend.**

Jane E. Saxby, in 1849 the hymn **O Holy Ghost the Comforter** and a translation **O Holy Ghost Who ever One.**

R. H. Baynes, in 1850 the hymn **Holy Spirit, Lord of Glory.**

G. Rorison, in 1851 the hymn **Holy Spirit from on High.**

T. T. Lynch, in 1855 the hymn **Gracious Spirit, Dwell with Me.**

John Griffin, C. S. Sp., the poems **O Holy Ghost, on Us Descend** (1913); **The Spirit Breatheth where He Will** (1914).

Elizabeth Charles, in 1858 a translation **Holy Spirit, Come, We Pray.**

William Mercer, in 1864 a translation **Holy Spirit Come, We Pray.**

R. F. Littledale, in 1867 the hymn **Holy Spirit, Wondrous Dove.**

E. C. Benedict, in 1867 the hymn **Holy Spirit from above, Shine on Us.**

H. M. MacGill, in 1868 the hymn **Holy Spirit, God of Light.**



FIG. 96. — MEDIEVAL CHART in Which an Angel Points out to a Soul the Temporal and Spiritual Benefits Dispensed by the Holy Ghost. Key to Chart: *a*) An Altar-piece showing the creation of man; *b*) the Annunciation; *c*) the Redemption; *d*) an altar with the Blessed Eucharist and emblems of the other sacraments; *e*) signs of food and raiment; *f*) the Holy Spirit delivers man from evils and temptations; *g*) He guides him up the steep path of virtue; *h*) being God, He can grant miraculous favors, as the giving of the Manna; *i*) He waters the land with fertilizing rains; *k*) He makes the sun light up and warm the earth; *l*) He supplies our needs with a generous variety of grains, fruits, and animals; *m*) He finally receives man into heaven; *n*) and rewards him with everlasting life and happiness.

C. S. Calverley, in 1872 the hymn **Holy Spirit from on High.**

W. D. Maclagan, in 1873 the hymn **Holy Spirit, Lord of Love.**

M. Martineau, in 1873 the hymn **Mighty Spirit, Gracious Guide.**

Arthur Russell, about 1874 the hymn **Holy Ghost, Who Us Instructest.**

J. Wallace, about 1874 the hymn **O Holy Spirit, Deign to Come;** and a translation **O Holy Spirit, ever Blest.**

S. W. Duffield, the translation **Come, Holy Ghost** (1883); **O Holy Ghost, Creator, Come** (1886); the hymn **Holy Spirit, Come and Shine** (1884).

J. D. Ayland, in 1884 a translation **Holy Spirit, Come and Shine.**

T. Darling, in 1889 the hymn **Holy Spirit, on Us Rest.**

T. B. Pollock (1836—1896), the hymn **Spirit Blessed, Who Art Adored.**

Caroline D. Swan, in 1914 the hymn **The Heavenly Dove.**

Richard von Kralich, in 1914 **Lieder im Heiligen Geist.**

In addition to the tributes named, there are many others by anonymous authors. Some of these are very beautiful and highly artistic. Among the prominent ones we would mention:

The **Anni peractis mensibus,** a hymn for Pentecost having five stanzas of four lines. It is found in the Hymnal of St. Severin of Naples, and in an old English hymnal of the eleventh century.

The **Sacrate veni Spiritus,** a Vesper hymn for Pentecost having nine stanzas of four lines. It was found by Alfonso Ortis in a Mozarabic breviary.

The **Lux Solemnis ave,** a processional song found in a Treves manuscript of the eleventh century.

The **Pneumatis aeterni,** a St. Gall processional of the twelfth century. It consists of nine stanzas of four lines.

The **Salve festa dies,** a twenty-line processional. It belongs to the thirteenth century and was found in a collection of Bridlington.

The **Veni Sancte Spiritus, Qui es Dei Digitus,** a sequence of four stanzas of eight lines, found in a Rheims gradual of the twelfth century.

The **Veni Sancte Spiritus, Nos perfunde coelitus,** which consists of fifteen irregular stanzas. It was found in a Paris Prose collection of the thirteenth century and in a fourteenth-century missal of Auxerre.

The **Veni Sanctum Neuma, veni,** a sequence for Friday of Whitweek, consisting of five stanzas of six lines. It is found in a missal of St. Maur-des-Fosses, belonging to the fourteenth century.

The **Veni pie Consolator,** a sequence of twelve stanzas of five lines. It is found in a fourteenth-century missal of the Augustine Canons of Voran in Steiermark.

The **Quinquagena lux illuxit,** a sequence having ten stanzas of six lines. It was found in a fourteenth-century manuscript of the monastery of Marchiennes, and is now preserved at Douay.

The **Lux insignis, Ardens Ignis,** another sequence of fourteen stanzas of mixed lines from the same source as the above.

The **Aquilone pulso veni,** a sequence belonging to the fifteenth century, and composed of five stanzas of six lines. It was found in the Cistercian monastery Kamp-am-Niederrhein, and is preserved at Darmstadt.

The **Amor patris filiique,** a sequence of six stanzas of eight lines. It is found in two manuscript missals, one of the fourteenth century, at present in the Stadtbibliothek, Munich, the other of the fifteenth century, now in the Schlesische Museum.

The **Bibe nunc Samaritana,** a sequence of six stanzas of six lines. It is found in a missal printed at Lyons in 1531, the property of the Abbey St. Martin d'Ainay.

The **Sancti Spiritus, Adsit nobis gratia.** It consists of twelve stanzas of six lines, and is found in a Rhodez missal printed in 1540.

The **Veni Salvator egentis,** a very artistic composition consisting of nine stanzas of four lines. It is found in a fourteenth-century collection of the Cistercians of Kamp-am-Niederrhein.

The **In Laude Sancti Spiritus,** a hymn consisting of nine stanzas of two lines, from a Bohemian source.

The **Veni persona tertia,** a rhythmic prayer having ten stanzas of seven lines. It is found in a fourteenth-century Italian manuscript, now in the Rossiana of Vienna.

And finally the beautiful rhythmic prayers to the Divine Spirit, found in the Horaria and prayer-books of the late Middle Ages. They are eight in number, each having eight stanzas of eight lines. They were indulgenced by Pope John XXII.

Many of the hymns dedicated to the Divine Spirit have been set to polyphonic and plain chant melodies. To Palestrina (1515—1594) belongs the credit of being the "Musician of the Holy Ghost." His polyphonic settings of the Veni Sancte Spiritus remain unsurpassed for beauty and elevation. (Cf. Hymni Totius Anni, Roma, 1589.) A splendid movement based on one of his Magnificats was adapted to an English version of the Veni Sancte, and published by Burns and Lambert.

"Behold God the Lord," in the oratorio Elijah, is a number that refers to the Paraclete. It is the work of Mendelssohn (1809—1847). The Holy Ghost is likewise the theme in "If You Love Me," by Tallis (1510—1585); in "Come, Holy Ghost," by Atwood (1767—1835); in "O Holy Ghost," by Macfarren (1813—1887); in "Whosoever Drinketh," by Sterndale Bennett (1816—1875). (See Grove's Dict. of Music and Musicians, pp. 240-241). The above compositions belong to a higher grade of music. We cannot, of course, pause to pass in review the countless Paracletic tunes found in hymn-books of Catholics as well as in those of many other denominations.



FIG. 97. — BAPTISM OF CLOVIS AND HIS THREE THOUSAND WARRIORS on Christmas, 496, by St. Remigius in the Historic City of Reims.



FIG. 98. — While the body is anointed with visible oil in Confirmation, the soul is sanctified by an increase of the Holy and Life-giving Spirit. C. Miller, Düsseldorf School.

CHAPTER XXI

The Veni Creator Spiritus

THIS hymn, like the Veni Sancte, is a legacy of the ages of Faith. Goethe pronounced it to be the most inspiring poem ever composed by man. Catholics know from experience its elevating and refining power when chanted with faith and devotion and its ability to fill jaded minds with fresh hope and confidence.

The authorship of the Veni Creator is shrouded in mystery. It is variously ascribed to Charlemagne, to Saint Ambrose, to Saint Gregory the Great, and to Blessed Rabanus Maurus.

Ekkehard, a monk of St. Gall, who died about 1220, fathered the opinion that Charlemagne inspired a certain Notker to compose it. For this reason, and on account of the Emperor's great devotion to the Divine Spirit, it was assigned to him. This is not tenable, because Charlemagne died in 814, twenty-six years before Notker was born.

The Breviarum Christianum, a liturgical book published in Leipsic, in 1575, ascribed it to Saint Ambrose (340—397). As bishop of Milan he introduced the singing of hymns into the Western Church. He also composed a number of hymns himself. For this reason, and on account of certain phrasal similarities found in his works and in the Veni Creator, he was credited with its authorship.

It has also been ascribed to Pope Gregory the Great (540—604). This ascription is defended by Mone and Koch among modern critics, on the ground that the hymn has the classical meter, the occasional rimes and the fervid prayerfulness, which distinguish the compositions of this great saint and scholar.

At present there is a tendency to receive as more probable the opinion that Blessed Rabanus Maurus (856) is the author. This opinion cannot be established conclusively, but is adopted by Dreves, Frere, Blume, Duffield, and others. Rabanus was abbot of Fulda and later archbishop of Mainz. Some consider him as the foremost scholar of his day. He was skilled both in prose and verse. We find evidence of his devotion to the Divine Spirit in a poetic epistle addressed to St. Frederick and in a similar composition to the Archbishop Otgar. Certain passages of his poem, "On the Universe" (Book I, ch. 3) greatly resemble certain verses of the Veni Creator. In an edition of his works, edited by Brower (Mainz, 1617) the Veni Creator is included, though with some reservation. Dreves (Analecta Hymnica, I, 195, p. 194) insists that the manuscript evidence is in favor of Rabanus. Contrary to the custom of most other hymnologists, he accentuated, for instance, the second last syllable of the word Paracletus. Now, on examining the early unrevised texts of the Veni Creator, we find that the word Paracletus is accentuated in precisely this way.

To determine the text, a number of manuscripts belonging to the eleventh century were compared. Three of these are now in the British Museum, one is at Corpus Christi College at Cambridge, one at Durham, one at

the Vatican, one at St. Gall, and two at the National Bibliothek of Zurich. The hymn consists of twenty-four lines, or verses, known technically as iambic-dimeter. Chevalier mentions twelve Latin texts (Edit. 1897, Suppl. Tom. IV, 1912. No. 21198-21208).

The Veni Creator was translated into German in 1524 and into English in 1627. Another translation was made in 1772 by Johann Adolf Schlegel. These translations have served as basis to a number of modern renditions by Fry (1845), Massie (1854), Anderson (1846), Hunt (1853), Mannington (1863), McDonald (1867), Salisbury (1877), and Bacon (1884). There are also many translations made directly from the Latin. The following is a popular version:

Come, Holy Ghost, Creator, come
From Thy bright, heavenly throne;
Come, take possession of our souls,
And make them all Thy own.

Thou who art called the Paraclete,
Best gift of God above;
The living spring, the living fire,
Sweet unction and true love.

Thou who art seven-fold in Thy grace,
Finger of God's right hand;
His promise teaching little ones
To speak and understand.

Oh! guide our minds with Thy blest light,
With love our hearts inflame;

And with Thy strength, which ne'er decays,
Confirm our mortal frame.

Far from us drive our hellish foe,
True peace unto us bring;
And through all perils lead us safe,
Beneath Thy sacred wing.

Through Thee may we the Father know;
Through Thee th' eternal Son,
And Thee, the Spirit of them Both:
Thrice blessed Three in One.

All glory to the Father be,
With his co-equal Son,
And like to Thee, great Paraclete,
While endless ages run. Amen.

The Roman ritual requires the chanting of the Veni Creator in a great many ecclesiastical functions, notably at the opening of synods and councils, at the dedication and consecration of churches, at the profession of religious, at the ordination of priests, the consecration of bishops, the election of popes, and the canonization of saints.

To the Benedictines of Moissac, in the picturesque department of Tarn and Garonne, belongs the credit of having introduced the Veni Creator into the official prayers of the Church. At first they inserted it into the Office of Vespers, but soon after changed it to the more appropriate hour of Tierce. It is said that St. Hugh of Cluny assigned the hymn to the Third hour, a place



Fig. 99. — "You Shall Receive the Power of the Holy Ghost Coming upon you." Brentano Collection. Engraving by Kohlschein.

which it held for some time. It is found for Tierce in a German manuscript, dated 1100, now in the British Museum; and in the old breviaries of Sarum and St. Albans.

The Dominicans still sing it at Tierce. In some old antiphonaries it is assigned to Lauds. In the revised Roman breviaries it is appointed for Tierce of Pentecost and the Whitsun octave. According to Pimont, the Nuns of the Paraclete, an extinct foundation of Nogent-sur-Seine, repeated the first stanza seven times at Tierce, five times at Sext, and thrice at None.

It was chanted, says Hefele, at the opening of the third session of the synod of Rheims in 1049, Pope Leo IX, presiding. About the same time it was incorporated into the ordination ritual. As a part of this august ceremony it is indicated in a number of old pontificals; for example, in a Pontifical of Soisson; in the Samson Pontifical and in a rare volume now preserved at the Bodleian Library.

It is found as a preparation for Mass in a missal of Sens (1529) and of Sarum (1497). In old missals of York and Hereford it is assigned to the Lavabo. The custom of singing it as a preparation for the sermon on Sundays and holydays is a development of more modern times. For this purpose it has been set to music in the form of solos, duets, and quartets. Arranged to the solemn notes of Plain Chant, it is particularly devotional and impressive.[1]

[1] As a four-voiced selection it was the official sight test for admission to the international singing contest which was held at the Paris Exposition in 1889.

Pope Pius VI, by a brief dated May 26, 1796, granted to all the faithful who once a day with contrition and devotion say the Veni Creator: a plenary indulgence, once a month, on any day on which being truly penitent, after confession and Communion, they shall pray for peace and union among Christian princes, for the rooting out of heresy and for the triumph of holy Mother Church. He also granted an indulgence of three hundred days to all those who on Whitsunday and during its octave shall say this hymn, and an indulgence of one hundred days as often as it is devoutly recited at any time.



CHAPTER XXII

The Veni Sancte Spiritus

IN our study of this the sweetest of the Holy Ghost hymns, we shall touch on its authorship, on the manuscripts in which it is found, on its uses and variations, and on its merits.

Who composed the Veni Sancte? This question cannot be answered with certainty. We can only give a probable answer, as the poem is ascribed to four different authors.

It is ascribed, in the first place, to Robert II, King of France (997—1031). This opinion is sponsored by Durandus, a liturgical writer of the thirteenth century. His reasons are not convincing. (Cf. Rationale Lib. 4, de prosa seu sequentia.)

In the second place, it is ascribed to Hermanus Contractus (1013—1054). Cardinal Bona, in writing of the Veni Sancte, says: "It has been by some attributed to Hermanus Contractus" (Rerum Liturgicarum, Romae, 1671, page 336). Duffield supports this contention. (Cf. New Englander, Vol. 45, 1886.)

In the third place it is ascribed to Stephen Langton, who in 1207 was consecrated Archbishop of Canterbury by Pope Innocent III. Cardinal Pitra cites a commentary supposed to be by an English Cistercian (about 1210) to the effect that Master Stephen Langton composed a Sequence on the Holy Ghost. (Specilegium

Solesmense, Vol. 3, p. 130.) He then quotes certain passages. This claim is not sufficiently proved to warrant acceptance.

Finally, it is ascribed to Pope Innocent III, (1160—1216). The historian Ekkehard V of St. Gall (died about 1220) wrote among other works the life of St. Notker, a celebrated tenth-century monk of his monastery. In the eighteenth chapter of this book he incidentally ascribes the Veni Sancte to Pope Innocent on the strength of what Ulrich VI, a former abbot, had told him. This Ulrich was a member of an embassy sent to Rome in 1215 by King Frederick II. The ambassador and his suite assisted at the Papal Whitsun celebration. In the afternoon the conversation turned on the Sequence "Sancti Spiritus nobis adsit gratia," which had been sung at the Mass. It was apparently during this conversation that Ulrich learned that Innocent himself had also composed a Sequence, namely the poem under consideration. Ulrich narrated the fact to Ekkehard on his return to St. Gall. Very probably he obtained and brought back a copy of the Pope's composition, which was added to the Sequentiary of the monastery. An early German manuscript preserved in the British Museum is probably a copy of the hymn brought back by Ulrich.

Pope Innocent was certainly qualified to compose this hymn. Before his elevation to the Sovereign Pontificate he spent several years in retirement, during which time he devoted himself to prayer, reflection, and composition. He was a scholar, a theologion, and a mystic. He was ardently devoted to the Holy Spirit. This accounts for the deep interest he took in the Hospitalers

of the Holy Ghost, whose Order he approved in 1198, shortly after his election. He also called to Rome Guy of Montpellier, their founder, to inaugurate the world-famous hospital of Santo-Spirito, an institution on which he lavished temporal and spiritual benefits. He was better qualified to compose the Veni Sancte than any of the other personages to whom it is ascribed. It is probable that he composed it.

He (or whoever the author) must have aimed to combine in the Veni Sancte all there was best of preëxisting Paracletic poetry. The essence and unction of it along with his own effusions he melted in the furnace of his heart and molded into a new tribute of supernal grace and charm.

Critics recognize traces of five earlier liturgical productions in the Veni Sancte. A brief glance at these is useful because it will acquaint us with these older hymns and will give us some idea of the religious mind of the people that produced them. If they celebrated the praises of the Paraclete in verse, they must have loved Him. For lyric, under which head hymns are included, is nothing else but the crystalizing into pleasing form of the sentiments that fill the heart.

These older hymns—their titles translated literally —are: 1. "Sancti Spiritus adsit gratia" (The Holy Spirit's Grace Be with Us); 2. "Qui procedis ab Utroque" (Thou Who Dost from Both Proceed); 3. "O, Ignis Spiritus Paracliti" (O Fire of the Paraclete); 4. "Veni Creator Spiritus" (Come, Holy Ghost, Creator, Come); 5. "Veni Sancte Spiritus, reple" (Come, Holy Ghost, Fill the Hearts of Thy Faithful).

Number 1, **The Holy Spirit's Grace Be with Us,** is ascribed by some to St. Notker (born about 840, died 912); by others to Robert, King of France. The Bodleian (Oxford) Library has a manuscript copy written about the year 1000. It is also found in a gradual of the same date, belonging to the old Benedictine Abbey of Prum, in the Rhine Province; in an eleventh-century gradual of Esternach of the same province, preserved in the National Library of Paris; in a tenth-century manuscript of Einsiedeln; and in four eleventh-century manuscripts of St. Gall. It is also found in some fourteenth-century missals of France, Spain, Italy, and England.

English translations of this sacred poem are: **Come, O Holy Ghost, within Us** (Calverly, 1872); **The Grace of the Holy Ghost Be Present** (Neale, 1863); **May the Holy Ghost's Grace** (Pearson, 1871); and, **O Holy Spirit, Grant Us Grace** (Plumptre, 1884).

Number 2, **Thou Who Dost from Both Proceed,** is acribed to Adam of St. Victor, who died sometime durin the last quarter of the twelfth century. Copies of this hymn are found in a Limoges sequentiary, twelfth century, preserved in the National Museum of Paris; in two Paris graduals of the thirteenth century, one of which belongs to St. Victor and assigns the hymn to Tuesday of Whitsun-week. Of this hymn we have no English translation.

Number 3, **O Fire of the Paraclete,** is usually adjudged to St. Hildegard (1098—1180). It is found in the writings of this scholarly abbess of Rupertsburg near Bingen. English versions of it are: O Fire of the Com-

forter (Littledale, 1864); and, **O Comforter, Thou Uncreated Fire** (Crippen, 1868).

Number 4, the immortal **Come, Holy Ghost, Creator, Come,** was probably composed by Rabanus Maurus, the learned bishop-abbot of Fulda (†856). The earliest known copies of this hymn belong to the eleventh century and are found in psalters and hymnals preserved in Cambridge, Durham, the Vatican, Rheinau, and St. Gall. Of the Veni Creator there are over fifty English renditions, among which those by Dryden, Faber, Caswall, Potter, and Campbell are conspicuous.

Number 5, **Come, Holy Ghost, Fill the Hearts of Thy Faithful,** is rather an antiphon or responsive chant. It seems to have originated in the eleventh century and is found in various forms. In a Sarum missal of 1498 it was appointed for Tuesday and Saturday of Whitsun-week. In some parts of Germany it is chanted on Sundays before High Mass. It was sung by the peasant-soldiers before the battle of Frankenhausen (May 25, 1525). English translations of it were made by Jacobi (1722); by Blew (1846); by Russell (1851); by Massie (1854); by Miss Winkworth (1855); by Miss Fry (1860); and by Tupper (1870.)

We now come to the consideration of the text. The earlier texts consist of five stanzas, each composed of six lines of seven-syllabic verse. Present usage arranges it so as to give ten stanzas of three lines each. Technically, the meter in which it is written is known as trochaic dimeter catalectic. In the hands of any other but a skillful scholar, this meter is an extremely difficult medium of conveying thought and feeling. This is why the beauty, unction, and force of the Latin original can

hardly be reproduced in a translation. The following version has been selected on account of its exceptional merits in this respect.

Holy Spirit! Lord of light!
From Thy clear celestial height,
Thy pure beaming radiance give.

Come, Thou Father of the poor,
Come, with treasures that endure;
Come, Thou light of all that live!

Thou, of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow;

Thou in toil art comfort sweet;
Pleasant coolness in the heat;
Solace in the midst of woe.

Light immortal! light divine!
Visit Thou these hearts of Thine.
And our inmost being fill:

If Thou take Thy grace away,
Nothing pure in man will stay;
All his good is turn'd to ill.

Heal our wounds,—our strength renew;
On our dryness pour Thy dew;
Wash the stains of guilt away.

Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

Thou, on those who evermore
Thee confess and Thee adore,
In Thy seven-fold gifts descend:

Give them comfort when they die;
Give them life with Thee on high;
Give them joys which never end.

The Library of St. Gall possesses four very ancient manuscript copies. The British Museum has two copies that belong to the thirteenth century; one was written in Germany, early in that century, the other in France, about the end of the same period. English and French missals of the first quarter of the fourteenth century also contain it.

And now a word on its uses. The Council of Trent directed among other reforms the revision of the Roman missal. A revised edition was published in 1570 by Pope St. Pius V. In it, the old sequence, **Sancti Spiritus adsit,** was replaced by the **Veni Sancte Spiritus.** A subsequent revision of the missal in 1634 left the new sequence undisturbed. At present it forms part of the Mass of Pentecost; it also figures in the Masses of Whitsun-week and in the Votive Mass of the Holy Ghost.

But even before the official revision, local missals of earlier dates had adopted it. It is assigned to the feast of Pentecost in a Breslau edition (1483), in a Langres edition (1491), and in an Angres edition (1489); to Tuesday, Wednesday, and Saturday of Whitsun-week in a Münster edition (1489); to Tuesday and Saturday in a Liege edition (1485); to Wednesday in a Rouen

edition (1499); to Wednesday, Friday, and Saturday in an Augsburg edition (1489); to Thursday in a Chalons-sur-Marne and a Hereford edition (1502); and to Saturday in a Paris edition (1481).

As a part of the Votive Mass of the Holy Ghost it is found in a missal of Madgeburg (1480), of Brixen (1493), and of Sarum (1489). A Langres missal (about 1491) has it for the Mass in the time of pestilence. In the cathedral of Limoges and Chalons-sur-Saone, it was chanted, says Martene, after the Vespers and Compline of the Ascension.

To all who say the Veni Sancte once a day with contrition and devotion, the Church grants a plenary indulgence once a month on the ordinary conditions of prayer, sorrow for sin, and Holy Communion; for saying it on Pentecost or during the octave, three hundred days are granted; and one hundred days on any other day of the year. (Pius VI, May 26, 1796.)

Nearly all hymnologists and art critics praise the Veni Sancte in the superlative degree. They speak of it as "the loveliest of all the hymns of the whole circle of Latin sacred poetry."—Trench. It is rated second only to the incomparable Veni Creator. Clichtove, a song critic and theologian of the sixteenth century, describes it as "above all praise, because of its wonderful sweetness, clarity of style, pleasant brevity combined with wealth of thought (so that every line is a sentence), and finally the constructive grace and elegance displayed in the skillful and apt juxtaposition of contrasting thoughts."

CHAPTER XXIII

The Holy Ghost, Titular of Churches and Institutions

UNITED STATES.—In the United States there are fifty-four dedications to God the Holy Ghost: forty-eight of these are churches, three convents, one a hospital, one a college, and one a university.

The Churches are: Church of the Holy Ghost, Tompkinsville, Charles Co., Md; Church of the Holy Ghost, Chicago, Ill.; Mission Church of the Holy Ghost, Techny, Cook Co., Ill.; Church of the Holy Ghost, Dubuque, Ia.; Church of the Holy Ghost, Milwaukee, Wis.; Church of the Holy Ghost, New Orleans, La.; Church of the Holy Ghost, Hammond, La.; Church of the Holy Spirit, Bronx, N. Y.; Church of the Holy Ghost, St. Louis, Mo.; Holy Ghost Church, Centralia, Boone Co., Mo.; Church of the Holy Ghost, Centerville, Alameda Co., Cal.; Holy Ghost Church, Wilson, Sonoma Co., Cal.; Holy Ghost Church, Gustine, Mercer Co., Cal.; Holy Ghost Church, Jerseyville, Jersey Co., Ill.; Holy Ghost Church, Dogden, McClean Co., N. Dak.; Church of the Holy Ghost, New Hyde Park, Nassau Co., Brooklyn, N. Y.; Church of the Holy Spirit, Buffalo, N. Y.; Church of the Holy Ghost, Denver, Col.; Church of the Holy Ghost, Two Harbors, Lake Co., Minn.; Church of Espirito Santo, Fall River, Mass.; Church of the Holy Ghost, Chippewa Falls,

Wis.; Church of the Holy Ghost, Knoxville, Knox Co., Tenn.; Church of the Holy Ghost, Jackson, Hinds Co., Miss.; Church of the Holy Ghost, Cold Water, Monroe Co., N. Y.; Church of the Holy Ghost, Stockton, Jo Daviess Co., Ill.; Holy Ghost Church, Sites, Colousa Co., Cal.; Church of the Holy Ghost, Olyphant, Lackawanna Co., Pa.; Church of the Holy Ghost, Oneida, Sully Co., S. Dak.; Church of the Holy Spirit, Asbury Park, Monmouth Co., N. J.; Church of the Holy Spirit, Atlantic City, N. J.; Church of the Holy Ghost (Ruthenian Creek), Philadelphia, Pa.; Church of the Holy Ghost, Chester, Delaware Co., Pa.; Church of the Holy Ghost, Charleroi, Washington Co., Pa.; Church of the Holy Ghost, Coatesville, Chester Co., Pa.; Church of the Holy Ghost, Jessup, Lackawanna, Co., Pa.; Church of the Holy Ghost, McKees Rocks, Allegheny Co., Pa.; Church of the Holy Ghost, Sterling St., Pittsburgh, Allegheny Co., Pa.; Church of the Holy Ghost, Atwood St., Pittsburgh, Allegheny Co., Pa.; Church of the Holy Ghost, Brooklyn, Kings Co., N. Y.; Holy Ghost Church, Akron, Summit Co., O.; Holy Ghost Church, Cleveland, Cayuga Co., O.; Church of the Holy Ghost, S. Bethlehem, Northampton Co., Pa.; Church of the Holy Spirit, Sharon Hill, Delaware Co., Pa.; Church of the Holy Ghost, Providence, R. I.; Church of the Paraclete, North Tiverton, Newport Co., R. I.; Church of the Holy Ghost, Whitman, Plymouth Co., Mass.; Church of the Holy Comforter, Charlottesville, Va.; Holy Ghost Chapel, Jefferson, Powhatan Co., Va.; Convent of the Holy Ghost, Hartford, Conn.; St. John's Convent of the Holy Ghost, Waterbury, New Haven Co., Conn.; Holy Ghost Hospital for Incurables, Cam-

bridge, Mass.; Holy Ghost Apostolic College, Cornwells Heights, Bucks Co., Pa.; Duquesne University of the Holy Ghost, Pittsburgh, Pa.

CANADA.—In Canada the following seven churches are dedicated to the Holy Ghost: Holy Ghost Church (Polish), Winnipeg, Manitoba; The Holy Ghost Church, Coleman, Alberta; Holy Ghost Church, Latchford, Ont.; Saint Esprit Church, Montcalm Co., Province of Quebec; Holy Ghost Church, Riverside, Alberta, N. B.; Holy Ghost Church (Ruthenian Creek), Beausejour, Selkirk Co., Manitoba; and Holy Ghost Church, Hubbard, Saskatchewan.

ENGLAND.—In England we find eight dedications to the Holy Ghost: the Holy Ghost, Balham, London, S. W. Started as a mission in 1887. The present church, a Gothic building, was dedicated in 1897. The Holy Ghost, Portsmouth, Basingstoke, Hampshire. Began in 1869, with Mass once a month by a priest from Woolhampton. Church erected in 1878.

The Holy Ghost, Chilworth, near Guilford, Surrey. A Franciscan church and priory, Gothic style, opened 1892. Connected with it is the Novitiate of the English Franciscans.

The Holy Ghost and St. Edward, Swanage, Dorset. Mission began in 1903. The church was opened in 1904 by Abbot Allaria of the Canons Regular.

The Holy Ghost and St. Stephen, Shepherd's Bush, W. London, began 1889; present church was built in 1904. Withington in Manchester, and Looe in Cornwall, each likewise has a church of the Holy Ghost.

The Holy Ghost, Yeovil, Somersetshire, an ancient chantry and once a charity school, reopened as a chapel in 1888. The present church was built in 1899.

Some of the pre-Reformation gilds in England had as their object the founding and maintaining of schools. Such was the Gild of the Holy Ghost at Basingstoke, Hampshire. Near the railway station of that place is a ruined building which was once the chapel of this gild. This organization existed in the thirteenth century and was later confirmed by a charter from Henry VIII. It was suppressed by Edward VI, and restored by Queen Mary. When Cromwell and the Royalists clashed near Basingstoke, the buildings were laid in ruins and the estates lost. But some years later this organization revived and now supports a grammar school, which is a lineal descendant of the original Holy Ghost foundation.

There was also a Gild of the Holy Ghost at Beccles, a town of Suffolk, on the Waveney. It was established seemingly in the fourteenth century and had the same object as that of Basingstoke. At present the town has a Catholic church, which was opened in 1889.

In Ireland we find dedicated to the Holy Ghost a hospital and chapel at Waterford, Waterford County, and a missionary college and chapel at Kimmage Manor, Dublin.

BELGIUM AND HOLLAND.—Through the exertions of the Abbé Peeters a magnificent church was erected to the Divine Spirit at Antwerp in 1910. At Lierre, Belgium, and at Weert, Holland, there are college-chapels dedicated to His honor.

FRANCE.—In the northern province of Artoise, at St. Pol-sur-Ternoise, there is a church of the Holy Ghost that is possibly seven hundred years old. The present building dates back to 1610. Over the main altar is a painting of Pentecost.

Above it is a dove-emblem between two adoring angels. On the left is a large crucifix, covered by a canopy over which hovers a dove. On the right are represented St. Francis of Assisi, St. Anthony, St. Roch, and St. Valentine; around them on twelve cartouches are as many doves to symbolize the Fruits of the Holy Ghost. (See Fig. 90.)

In the diocese of Amiens, Somme, there is a dedication to Him at Comteville. This church was built in 1835, but devotion to the Holy Paraclete was propagated in this region as early as the tenth century by the Abbé de St. Riquier.

In Paris, Rue Lhomond, there is a seminary and a chapel dedicated to the Saint-Esprit. This institution was officially recognized by the French Government on March 19, 1731. Connected with it, is the headquarters of the Congregation of the Holy Ghost and Immaculate Heart of Mary. It is also the home of the Archconfraternity of the Holy Ghost in France.

In the thirteenth century a bridge was built across the Rhone at a point about fifteen miles north of Avignon in Languedoc. It was constructed by the Bridge Builders of St. Benezet, who dedicated it to the Holy Ghost and opened in connection with it a hospice for travelers and pilgrims. In 1519 Pope Leo X raised their chapel, which was likewise dedicated to the Divine Spirit, to the dignity of a collegial. The town which

grew up around this institution took the name of Pont-St.-Esprit, a name by which it is still known.

SPAIN AND PORTUGAL.—In Spain, at Alemquer, in the old province of Estremadura, there is a church dedicated to the Holy Spirit, which was built by Queen Isabella in the fourteenth century. Connected with the cathedral of Manresa, province of Barcelona, there is a chapel raised in His honor about the same time. And in the historic city of Salamanca is a venerable Church of Espiritu Santo built in 1541. It is noted for its retable and its south portal, the work of Berrugnete.

Cardinal Henrique (1512—1580), the second son and successor of Emmanuel the Great, is known to have erected in Portugal hospitals and educational institutions which he dedicated to the Third Adorable Person. In some few cases the name survives though the works have either disappeared or changed their original character.

In the Azores there are a number of rural sanctuaries in honor of the Holy Comforter.

GERMANY.—In Barmbeck, a suburb of Hamburg, there was dedicated a splendid new church to the Holy Ghost in 1903. Mannheim, northern Baden, and Schweinfurt, northern Bavaria, each likewise has a Holy Ghost Church. Broich bei Vorweiden, Kreis Aachen, has a mission house and chapel in His honor. A number of other chapels dedicated to Him are found. In most cases they in some way trace their origin to the Hospitalers of the Holy Ghost, who formerly flourished practically in every important locality of the present empire.

There is a particularly fine Heilig-Geist Spitalkirche in Landshut. It was designed in 1407 by Hans Stethaimer and constructed by the munificent Dukes of old Bavaria. Its interior is uncommonly well lighted, a feature happily effected by the architect to express in concrete one of the dominant perfections of the Spirit, the Father of Light.

Germany's great temple to the Divine Spirit is the Holy Ghost Church of Munich. It stands on ground hallowed by centuries of faith. Originally a hermitage occupied the site. In 1204 the hermitage was enlarged into a hospice, which in turn became a general hospital in 1253. A church was added, which in time became the centre of the growing city. A Gothic tower was built in the fifteenth century. What is now known as Dreifaltigkeitsplatz was once the parish cemetery. The old church was rebuilt 1724-30. Having been damaged by fire, it was restored 1885-88, and decorated by foremost artists of the Munich school. Its architecture follows the baroque style of Louis XV. Nave and aisle are of equal length. There is an ambulatory around the choir. Below the organ is a brass of Duke Ferdinand of Bavaria (†1608), ascribed to Gerhard. The decorations are of superior merit and consist of typical and symbolic representations of the Gifts, the Virtues, the Fruits, and the Beatitudes, as flowing from the indwelling Spirit. It is in this sanctuary the twelve old men selected annually for the Mando, hear Mass on Holy Thursday, before the king of Bavaria washes their feet and presents them with royal gifts. (See Fig. 91.)

Connected with the Institute of Missions at Fribourg, Switzerland, there is a chapel of the Holy Ghost.

ITALY.—Near the grand canal in Venice there is a church dedicated to the Divine Spirit. In 1512 Titian painted for it a St. Mark and later, 1543, a series of ceiling figures representing Cain, Abel, Abraham, Isaac, David, and Goliath. It also possesses Buonconsiglio's painting of Christ between SS. Erasmus and Secundus.

Florence prides itself in Santo Spirito the foremost church dedicated to the Eternal Spirit in Italy. It occupies a lovely plaza close to the Arno, and is noted for its art treasures. It is a basilica in the form of a Roman cross, has a dome and thirty-eight chapels, built after a Renaissance design by Brunelleschi. It was begun in 1436, but not completed until fifty years later, the original plan having been modified by the two Manetti and by Salvi d'Andrea. The interior has four pillars and thirty-one polished Corinthian columns. It produces a deep sense of spaciousness. The ceiling of the naive is flat, but the aisles are vaulted. The campanile was built by Baccio d'Agnolo about the middle of the sixteenth century. It was repaired in 1896.

Santo Spirito is a conventual church, which accounts for its many chapels and altars, some of which deserve special mention. In the right aisle the second altar is noted for a marble Pieta after Michelangelo by Nanni di Baccio Bigio (1549). In the right transept the fifth altar has a Blessed Virgin and Saints by Filippino Lippi. The sixth altar has a copy of Perugino's Virgin appearing to St. Bernard. The seventh altar has a fine monument on the epistle side to Neri Capponi (†1457). The choir screen is a creation of marble and bronze. The canopy and statues of the high-altar are by Giovani Caccini. To the rear of the choir, on the fifth altar, is Allori's painting

of the adulteress before Christ. Let us now enter the left transept. In the fourth altar, a work of sculptured marble by Andrea Sansovino, the Blessed Sacrament is preserved. On the fifth altar is a Trinity by Giovani di Michele. Over the eighth altar is a much admired stained window of Christ and the doubting Apostle.

In the left aisle is the passage to the sacristy. The sacristy is a fine two-storied octagon built 1489—1492 by Da Sangalo. It contains a main altar and four side-altars in five semicircular niches. It is lighted by quadrangular windows in the second story and the lunette in the cupola added by Cronaca in 1496. Back of the sacristy is a fine portico of twelve pillars. To the west are two cloister buildings, one of which is now a soldiers' barracks. On re-entering Santo Spirito and going down the left aisle, the visitor sees on the seventh altar a very beauitful Madonna and Saints by Carli, which somewhat resembles the picture on the fourth altar (same side) by Cosimo Rosselli. Near the entrance is a copy of Michelangelo's statue of Our Lord by Landini. The Crucifix in Santo Spirito was formerly considered an early work of Michelangelo, an opinion that is no longer admitted. (Zeitschrift für bildende Kunst, 1904, S. 297.)

It is a source of legitimate pride that Florence, which in 1439 was the scene of the Church's official explanation and declaration on the Procession of the Holy Ghost, and which resounded with the consequent decree that was to unite once more the Latins and the Greeks, should possess so superb a monument in honor of the Eternal Spirit of God. (See Fig. 89.)

At Urbino there is a church built early in the fifteenth century and dedicated to the Third Person of the Adorable Trinity. Among its treasures are a Pieta, and part of the banner painted for its Holy Ghost confraternity by Signorelli. Raphael was baptized in this church.

Between Cortona and Lake Trasimene (where Hannibal defeated the Romans, B. C. 217) there is an old hamlet and a church both of which are named for the Holy Ghost.

To the southeast of Sienna there is a convent church built in the sixteenth century in honor of the Holy Paraclete. Its dome was finished in 1508, and its portal designed by Baldassare Peruzzi, in 1519. Over the entrance on the interior is a Crucifixion by Santo di Pietro. The first chapel on the right contains a St. Rose of Viterbo. Giov. Ant. Bazzi (Sodoma) painted for it a Madonna presenting the habit of St. Dominic to St. Alphonso, in the presence of SS. Octavia and Lucy. There is also a terra-cotta Adoration of the Shepherds by Della Robbia. On the first altar to the left is a Virgin between St. Francis and St. Catherine by Matteo Balducci. Over a third altar is a Coronation of the Blessed Virgin by Girol. del Pacchio. In the sacristy there is another Coronation by Beccafumi, and in the cloister a Crucifixion by Fra Paolino Pistoga.

In 1555 a band of pious persons inspired by the Holy Spirit built a chapel in His honor in the Plazza del Mercatello in Naples. In 1564 the structure was rebuilt and there was added a refuge for homeless girls. In 1774 it was repaired by Mario Giofreno. The main altar was

decorated with precious marbles and a painting of Pentecost by Francesco Moro.

There is a church of the Holy Ghost at Palermo, Sicily. In the square before it, took place on the afternoon of March 31, 1282, the massacre known as the "Sicilian Vespers."

In Rome there was formerly a church dedicated to the Holy Spirit in the Rue Julie near the palace of the Falconieri. At present the chapel of Santo Spirito in Sassis (built 1540) seems to be the only place of worship dedicated to the Divine Spirit in the Eternal City. On the Via Ardentina, near the castle of the Orsini, there is a church dedicated to Our Lady of Divine Love. It is annually visited by vast multitudes on Pentecost Monday.

AUSTRIA.—In 1455 a church was built and dedicated to the Holy Ghost in the village of Heiligen Geist. This municipality is situated in the valley of Taufers in the famous Pusterthal between Brixen and Innsbruck.

The old Moravian town of Slavings possesses a church that dates its foundation back to the thirteenth century. It was demolished during the Husite disturbances in 1423. To atone for this outrage a new building was constructed and dedicated to the Holy Paraclete. This sanctuary has a national reputation and is frequently visited by pilgrims from Moravia, Bohemia, and Lower Austria.

In the commune of Moedling, near Vienna, the Society of the Divine Word erected a grand church to the Holy Ghost in connection with its Mission House of St. Gabriel. In style it follows the Romanesque and has

a balcony and crypt in which are seventeen altars. The apse contains a gigantic representation of the Spirit of God moving over the waters. Above the tabernacle of the main altar is a relief of Pentecost. Six of the large nave pillars formerly served in the amphitheatre of Vienna. The church was consecrated June 3 (Whitsunday), 1900. (See Fig. 93.)

In Sandomir, a Polish city south of Warsaw, there is a church of the Holy Spirit which was founded in 1222 by Hospitalers of the Holy Ghost.

AFRICA.—At Mayumba, French Kongo, missionaries of the Holy Ghost built a church in honor of the Divine Spirit in 1888. Connected with it is a seminary for native priests and Brothers. Other dedications to Him in West Africa are at Kindu, Belgian Kongo (1910); at Bangalas, Kongo Free State (1913); at Bourouadou French Guinea (1902); and at Typelongo, Portuguese West Africa (1900). In East Africa at Mobasa, British East Africa (1892); at Kondoa-Irangi, German East Africa (1907); and at Maevatanana, Madagascar (1905). The island of Mauritius has a church of the Holy Ghost built in 1897 at Riviere Seche.

CHINA.—At Tsining, in the province of Shantung, there is a handsome brick and stone cathedral, Gothic style, in honor of the Holy Ghost. It was dedicated in 1898 by Msgr. J. B. Anzer, S. V. D., Vicar-Apostolic of Lower Shantung. Joined to the church is a seminary for native priests, a home for missionaries, and a Chinese printing press for mission publications. The vicariate was dedicated to the Divine Spirit on Pentecost, 1892.

CENTRAL AND SOUTH AMERICA.—Msgr. Barrat, C.S.Sp., in 1897 built a sanctuary in honor of the Holy Spirit at Bocca do Tefe, state of Amazonas, Brazil. In Oaxaca, Southern Mexico, a band of secular priests conduct a college with chapel dedicated to Espiritu Santo.[1]

The name of the Third Person is seldom given as a baptismal name. Some cases, however, are found. For instance, Blessed Esprite Jossande, of the Third Order of St. Dominic. She was born at Carpentras, Vaucluse. Died 1658. (Life by Jean Dupont. Revised by R. P. Ambrosi Potton, O. P., Paris Poussielgue, 1862.) Flechier (1632—1710), a French pulpit orator was baptized Esprit. So was the Carmelite Philip of the Blessed Trinity who in the world was Esprit Julien.

In religion it is found in combination with other names, **e. g.,** Prosper of the Holy Ghost, a noted Carmelite of the seventeenth century.

Geographic uses of the Holy Spirit's name are found, especially in French and Spanish territories. A seaport town of southwestern France in the department of Landes, a post-village in Leinster county, Canada, and a town of Martinique are called Saint-Esprit.

A river in Puerto Rico, a cape of Samar, Philippine Islands; a cape of Terra del Fuego, Argentina; the mountain between Guatemala and Honduras; an island near the Jiquilisco, Salvador, a member of the Bahama Islands; a bay on the east coast of Yucatan; and a city in Venezuela, bear the name of Espirito-Santo.

[1] Repeated efforts to obtain information on church dedications in Central and South America have so far been fruitless.

An island south of Lower California and the vicariate established in it, and one of the States of the Republic of Brazil and the diocese which comprises it, are named Espirito-Santo.[2]

An affluent of the St. Lawrence, East Canada, two coral islands of the Hebrides, and a member of the Cumberland group off East Australia, bear the name Pentecost.

The Mississippi was originally called Rio de Santo Espiritu (River of the Holy Ghost). It was given this name in 1519 by Alvarez de Pineda, who spent six weeks exploring it and trading with the Indians that occupied the territory which now constitutes the States of Louisiana, Mississippi, and Arkansas. About 1675 Pere Marquette set out from La Pointe to explore it southward. At the time there was a French mission at La Pointe, which was dedicated to the Holy Spirit, possibly to Christianize the Indian idea of "The Great Spirit." The mission occupied a site near the present city of Ashland, Wisconsin.[3]

In the village church of Rue near Abbeville, department of Somme, there is venerated a very old crucifix under the mystifying name of **Sainct Esperit de Rue.** According to local chronicles on the first Sunday of August, 1001, a foundered boat was washed into the

[2] It is interesting to recall that it was the great ambition of Rienzi, the Roman orator and tribune, to build up in the fourteenth century a Commonwealth of the Holy Ghost. During the night preceding the attempt thirty Masses were said in honor of the Holy Ghost in the Church of St. Angelo, where he and his followers were preparing for the new government.

[3] Marquette called it Conception River in honor of the Blessed Virgin. The Indians called it the Missi-Sepe, the Great River.

port of Rue. On it there was a large crucifix. It was transferred to the village church and became the object of great veneration. A sculptor by the name of Nicomede undertook to reproduce the crucifix. All went well until he reached the head of the corpus. In vain did he try to finish it. He had recourse to the God of Love and forthwith succeeded. The favor obtained from the Divine Spirit and the Rood itself were gradually confounded and interchanged (thinks Malbrancq in a critical study of this subject) and thus came into existence the name of Saint-Esprit de Rue, to designate the crucifix which replaced the original.

CHAPTER XXIV

The Flower of the Holy Ghost

THE Flower of the Holy Ghost, also known as the **Botanical Dove** (Peristeria elata), is a native of the tropics. It attains its greatest natural perfection in Mexico, Central America, and the West Indies. The bulb consists of the lower sections of the old plant wrapped tightly round one another and enclosing the bud of the future flower-stock.

There are ten thousand species of orchids. Those of the class under consideration are interesting to botanists for their complicated system of insect-pollination, and to florists and amateurs on account of their mysterious flowers, some of which take the shape of insects, of reptiles, and of birds. The Holy Ghost Flower belongs to the latter group. It is perennial and grows from logs and crevices not as a parasite, but as an honorable epiphyte.

Under favorable conditions the best specimens reach a height of six feet. Being herbaceous, the leaf-stock consists of a bunch of narrow, elongated green leaves that greatly resemble our **Spanish Bayonet** (Yucca baccata). About the month of May or June, there emerges from this graceful cluster of lance-shaped sentinels a slender, vert pillar, the top of which is crowned with twelve or more blossoms.

Red is the warmest of the colors and has long been the conventional color of the Holy Ghost, so we might naturally expect these flowers to be royal purple or crimson-colored. But they are not. They are creamy white, and look like tulips carved out of alabaster. They emit a perfume of indescribable sweetness that recalls the fragrance of the queenly magnolia.

Look into one of these flower-chalices, and what do you see? Some grotesque formation, a gargoyle of Nature? No, indeed. The Flower of the Holy Ghost would have been misnamed were there anything repellent about it. This is what meets your eyes, a delicate cream-colored dove; the well-shaped head gently bent, as if absorbed in thought; the tiny bill warmed with a breath of rouge, and the wings hanging languidly from its exquisite sides.

This miniature replica of Nature's gentlest bird, has obtained for this orchid the beautiful name of Flower of the Holy Ghost. The Spanish explorers were the first to give it this title (Flor del Espiritu Santo). The Indians regarded it as an idol and reverenced it. So sacred did they deem it that they refrained from touching it.

To a mind that has mastered the secret of finding in creatures images of the higher life, the mystic properties of this flower must appeal as singularly pleasing and inspiring. Thus its dove-figure might suggest the blessed indwelling of the Holy Spirit; its creamy white color, the sheen of seasoned and temptation-tried virtue; its rich sweet perfume, the good odor of Christ exhaled by the Christian; its classification among the air-plants (epiphytes), plants that touch the soil only indirectly and draw their sustenance from the sun and air alone.

might betoken a certain nobility, symbolic of the detachment and spirituality of a twice-born soul; and finally, its lance shaped leaf-stock massed round the flower-stem might intimate the ever-vigilant care with which the Christian must guard his soul, the citadel of all these heavenly gifts.

The Flower of the Holy Ghost remains in season about three months, and with proper care after the flower-stock emerges can be transplanted and kept in bloom.—On account of its name and for the sake of information, we think it permissible to mention here another **dove-flower,** the blossom of the Davidica involucrata. This tree, a native of western China, greatly resembles our dogwood. Its flowers are nearly a foot across and somewhat resemble a flock of white doves, hence its popular name "the dove-flower tree." This tree was discovered in 1896, by the abbé David, a French missionary and introduced into this country by E. W. Wilson.—We trust, furthermore, to be pardoned for recalling in this chapter—once more on account of its name—that the **Avocado,** a large pear-shaped fruit of a West India tree (the Persea gratissima, laurel family) is by some called the Holy Ghost pear.

CHAPTER XXV

Miscellaneous and Devotional Paracletana

JEWELRY.—Under the name **Saint-Esprit,** the dove-emblem was formerly an article of jewelry much prized by the peasantry of Normandy and Auvergne. Some wore it as a brooch, others as a pendant suspended from the neck by a chain of gold. The body of the dove as well as the outstretched wings were covered with precious stones, crystals, or pastes. The framework was sometimes gold, but more often silver. The "haut," or top, took the form of a bow or loop. It was here the hall-mark was affixed. The "bas," or lower part, consisted of a bunch of conventional flowers composed of genuine or imitative gems. In some varieties the dove held in its beak a branch or a bunch of grapes.

The **Saint-Esprit** was made in many sizes, the largest being fully six inches long and weighed as much as two ounces. As gems were more plentiful in Auvergne on account of its volcanic character the stones employed there on the **Saint Esprit** were more precious and made the ornament more valuable.

By degrees its columbine form was changed until it consisted of merely five pear-shaped bosses that indicated rather than represented a dove. For a long time the peasant women of Auvergne considered the **Saint-Esprit** as part of their trousseau. In Normandy it continued in vogue until the middle of the nineteenth cen-

tury. During the seventeenth and eighteenth centuries a similar jewel was worn in some parts of Italy, especially in Florence.

Samples of the **Saint-Esprit** are becoming more and more scarce and are now valued very highly by antiquaries. An exceptionally fine sample is on exhibition in the Museum of Cluny. (Histoire de L'Art, Andre Michel, Paris, 1905, Vol. I, p. 410; Le Costume Historique, Racinet, Vol. VI, p. 484.)[1]

SEALS.—The dove-emblem figured considerably at one time in the seals of hospitals. As these institutions were in great numbers dedicated to the Holy Comforter, it was natural for His symbol to appear in their seals.

A case in point is a document dated 1285 and stamped with the seal of the Holy Ghost Hospital of Mayence. The design consists of a dove with the nimbus, from which radiate seven lines that terminate in as many stars. Around the rim are the words: "Sigillum Hospitalis Sti Spiritus In Moguntia" (Seal of the Hospital of the Holy Ghost in Mayence).

Another sample, the seal of a thirteenth-century hospital of Vienna consists of the double-barred Hospitaler cross, surmounted by a dove and encircled by the emblems of the four Evangelists, and the legend: "Sig. Domus Sci Sptus E Sti Antonii (Seal of the House of the Holy Spirit and St. Anthony). Other instances

[1] In countries where the Spanish tongue is spoken, the term *Espirito-Santo* is applied to medals and holy cards of the Divine Spirit. Thousands of these souvenirs are distributed in Brazil on Pentecost and during Whitsuntide.

are found. (Geschichte der Siegel, Seyler, Leipsic, 1894, p. 336.)[2]

SCAPULARS.—The scapular of the Holy Ghost has for end to recall the divine indwelling and to urge the wearer to walk before God. It consists of two small pieces of red cloth held together by white strings. The red cloth betokens charity and the white bands, purity. On the two pieces of cloth are affixed prints that represent the chief operations of the Holy Spirit.

On the segment worn over the breast there is depicted a dove within a triangle surrounded by rays of light. The dove stands for the indwelling God, the source of life and sanctification. Seven fiery tongues denote His seven Gifts, and twelve stars the principal Fruits. This much of the design recalls the activities of the Holy Paraclete in the baptized soul.

Beneath the dove are the tiara and Papal arms; they support an open Bible and chalice with sacred Host, by which elements are signified the deposit of Faith entrusted to Christ's vicar on earth, and the Holy Sacrifice, the soul of religion. Across the Bible are the words: Tu es Petrus, et super hanc petram aedificabo ecclesiam meam (Thou art Peter, and upon this rock I will build My Church—Matth. XVI, 18). This part of the smybolism recalls the work of the Holy Paraclete in the Church.

In an upper semicircle ensconcing the design are the words: Sub umbra alarum tuarum protege nos (Pro-

[2] The dove-emblem is inserted by some bishops and other prelates in their escutcheons, and consequently figures in their seals. In our country the Bishops of Crookston, St. Joseph, Little Rock, and Newark have the Holy Ghost in their coats-of-arms.

tect us under the shadow of Thy wings) adapted from Psalm XVI, 8. In a lower semicircle is the text: Emitte Spiritum tuum et creabuntur, et renovabis faciem terrae (Thou shalt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth—Psalm CIII, 30).

The print on the other segment represents the Descent of the Holy Ghost upon the disciples. Above the picture are the words: Erant perseverantes unanimiter in oratione cum Maria (They were persevering with one mind in prayer with Mary) adapted from Acts 1, 14. And below: Et repleti sunt omnes Spiritu Sancto (And they were all filled with the Holy Ghost—Acts II, 4).

Any priest may bless the Holy Ghost scapular by simply making over it the Sign of the Cross and investing the faithful with it. It was approved by the Cardinal Archbishop of Westminster on May 27, 1904. (Manual of Devotions in Honor of the Holy Ghost. Fr John Mary, O.S.F.C., p. 203.)[3]

CHAPLET OF THE HOLY GHOST.—The so-called Chaplet of the Holy Ghost is nothing else but a garland of prayers. It is in honor of the Divine Spirit what the Rosary is in regard to the Blessed Virgin. It consists of the following prayers and meditations: An act of contrition, the Veni Creator with versicles and prayer. A brief meditation on the five mysteries in

[3] This scapular must not be confounded with that of St. Joseph, which consists of two pieces of woolen cloth of violet color, united by strings of yellow material. On the front cloth is a picture of St. Joseph, and on the other, the Dove of the Holy Ghost over a cross and the keys of St. Peter along with the inscription: Spiritus Domini Ductor ejus (The Spirit of the Lord is his Guide).

which the Holy Ghost had a prominent part. Each of the reflections is followed by an Our Father, Hail Mary, and the Doxology repeated seven times. At the end the Creed is recited followed by an Our Father and Hail Mary for the intentions of the Pope.

The Chaplet owes its existence to a pious Franciscan friar. On March 24, 1902, Pope Leo XIII enriched it with a partial indulgence of seven years and as many quarantines. Those who say the Chaplet habitually can gain a plenary indulgence on the Feast of Pentecost, or on any day within its octave, on the ordinary conditions. An approved formula of the Chaplet was published April 19, 1902, by the Sacred Congregation of Indulgences.[4]

---

[4] The following is an approved form of the Chaplet.

† In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

An Act of Contrition

O my God, I am heartily sorry for having sinned against Thee, because Thou art so good; I firmly resolve, with the help of Thy grace, to sin no more.

Hymn

Come, Holy Ghost, Creator, come.
℣. Send forth Thy Spirit, and they shall be created.
℟. And Thou shalt renew the face of the earth.

Prayer

O God, who by the light of the Holy Ghost, didst teach the hearts of Thy faithful, grant us by the same Spirit, a love and relish of what is true and just, and the perpetual enjoyment of His consolation. Through Christ, Our Lord. Amen.

First Mystery

Who was Conceived by the Holy Ghost, Born of the Virgin Mary

Meditation. "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; and therefore also

the Holy which shall be born of thee shall be called the Son of God" (Luke I, 35).

Practice. Diligently implore the aid of the Holy Spirit, and Mary's intercession to imitate the virtues of Jesus Christ, who is the Model of virtues, so that you may be made conformable to the image of the Son of God.

The Our Father and Hail Mary (once); Glory be to the Father, etc., (seven times).

Second Mystery

The Spirit of the Lord Rested upon Jesus

Meditation. "Jesus being baptized forthwith came out of the water; and lo! the heavens were open to Him, and He saw the Spirit of God descending as a dove, and coming upon Him" (Matth. III, 16).

Practice. Hold in the highest esteem the priceless gift of sanctifying grace, infused into your soul by the Holy Ghost in Baptism. Keep the promises then made. Practice faith, hope, and charity. Live worthy of God and the Church, that you may inherit life everlasting.

The Our Father and Hail Mary (once); Glory be to the Father, etc., (seven times).

Third Mystery

By the Spirit was Jesus Led into the Desert

Meditation. "And Jesus being full of the Holy Ghost, returned from the Jordan and was led by the Spirit into the desert for the space of forty days; and was tempted by the devil" (Luke IV, 1-2).

Practice. Be ever grateful for the seven-fold gift of the Holy Ghost received in Confirmation, for the spirit of wisdom and understanding, of counsel and fortitude, of knowledge and piety, and of the fear of the Lord. Follow the divine guidance, so that in all your trials and temptations you may act manfully as a perfect Christian and valiant soldier of Jesus Christ.

The Our Father and Hail Mary (once); Glory be to the Father, etc., (seven times).

Fourth Mystery

The Holy Ghost in the Church

Meditation. "Suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting....and they were all filled with the Holy Ghost and began to speak....the wonderful works of God" (Acts II, 2-11).

Practice. Thank God for having called you to His Church, which is ever animated and directed by the Divine Spirit, sent into the world for that purpose on the day of Pentecost. Hear and obey the Holy See, the infallible mouthpiece of the Divine Spirit. Uphold the doctrines of the Church, the pillar and ground of truth, seek her interests, and defend her rights.

The Our Father and Hail Mary (once); Glory be to the Father, etc., (seven times).

Fifth Mystery

The Holy Ghost in the Souls of the Just

Meditation. "Know you not that your members are the temple of the Holy Ghost, who is in you?" (I Cor. VI, 19). "Extinguish not the Spirit" (I Thess. V, 19). "And grieve not the Holy Spirit of God whereby you are sealed unto the day of redemption" (Eph. IV, 30).

Practice. Be ever mindful of the Holy Ghost, who is within you, and carefully cultivate purity of soul and body. Faithfully obey His divine inspirations so that you may bring forth the fruits of the Spirit—charity, joy, peace, patience, benignity, goodness, long-suffering, mildness, faith, modesty, continency, and chastity.

The Our Father and Hail Mary (once); Glory be to the Father, etc., (seven times).

Conclude with the Creed, and say one Our Father, Hail Mary, and Glory be to the Father for the intentions of the Holy Father.

CHAPTER XXVI

The Emblems of the Holy Ghost

AMONG the objects that are accepted symbols of the Holy Ghost are: water, oil, fire, air, and the dove.[1]

In a sense, a certain ascending gradation obtains among these objects because the degree of fitness to stand for things spiritual and ethereal is not the same in all.

We shall speak of them as emblems rather than symbols of the Divine Spirit, because an emblem on account of its individuating notes and marks possesses an innate fitness to represent the beauty and truth of an object, whereas a symbol is generally nothing more than an arbitrary sign, chosen without special regard to its representative properties.

We must also bear in mind that these emblems typify directly His relations with creatures and only indirectly throw light upon His Blessed Personality. "The Holy Ghost always takes those external forms which represent the marvelous effects which He works interiorly in those who receive Him." (St. Thos. 1, p. 43, art. 7 ad 6). He is not substantially present in these

[1] In the Bible the Third Person is also designated under a number of other metaphors. Thus: "The Wall of Fire" (Zach. II, 5), "The Hand of the Lord" (Ezech. XI, 1), "The Finger of God" (Exod. VIII, 19), "Promise," "Power" (Luke XXIV, 49), "Pledge" (Earnest) (Ephes. 1, 14).

emblems. But the emblem is representative of Him, somewhat as language is representative of thought.

The dove is the most common emblem of the Third Divine Person. At the baptism of Our Lord a great splendor filled the heavens and out of its brightness the Holy Ghost descended on Jesus "in a bodily shape as a dove" (Luke III, 22.)[2]

According to some (SS. Jerome, Anselm, Thomas Aquinas) this dove was a real bird. According to others (SS. Chrysostom, Augustine, Ambrose) it was a passing image by which the Divine Spirit indicated His presence. As soon as it had served its purpose it disappeared. (Cf. A'Lapide in Matth. Cap. III, v. 16.)

Mankind has ever regarded the dove as an emblem of love, fidelity, purity.[3] These qualities are required in

[2] The scene of this wonderful manifestation was in Judea, seemingly at a point five miles north of the Dead Sea, but it cannot be determined whether on the left or the right bank of the Jordan; tradition favors the latter. (See New Guide to the Holy Land, Fr. Meistermann, pp. 287-289.)

[3] Ornithologists enumerate over five hundred different kinds of doves. In the wild state the dove is found in the greater area of the warm and temperate zones. It breeds with predilection on rocky precipices and near running waters. It is monogamous in mating. Both birds busy themselves with building the nest, incubating, and rearing their young, which are always two in number. In the breeding season the dove secretes a milky fluid from its crop, with which it flavors the food of its nestlings. It does not sing, but croons its plaints in tender murmurs. Its feet are suited more for perching than scratching. Its wings are long, its plumage attractive, its eyes large and soft. Anatomically there is a general absence of bile which accounts for its gentleness. Neither does it break or tear its food. Once domesticated it becomes strongly attached to its new home. Doves of the carrier kind have been known to return home over a distance little short of a thousand miles. Our word dove is derived from the Gothic dubo which literally means a diver. The same idea is conveyed by the Greek kolumbos and its Latin derivative columba.

those who enter the Church by baptism. This was indicated by the Holy Ghost when He took the form of a dove at the baptism of Him who is the Head of the Church, "the first-born amongst many brethren" (Rom. VIII, 29).

By charity man is bound to God and bound to his fellow-beings. By love he fulfills the Law. "By this shall all men know that you are my disciples if you have love for one another" (John XIII, 35).

There must be fidelity. "He that hath my commandments and keepeth them; he it is that loveth me" (John XIV, 21). Like the domesticated dove, the soul must forget its former habits and abode, and seek its shelter not in the rocky crevices of the wilderness but in the wounds of her Redeemer.

The dove is a creature of the air, a detail that typifies its purity and detachment from earth. Frequently it expands its wings and soars skyward. In this it teaches the soul to cast aside guile and worldliness and to long for the heavenly mansions.

Next in order we consider the emblem of water. Saint Augustine holds that in scriptural language fountains and rivers signify the Holy Ghost. (August. de Doct. Christ. L. III, No. 37; Ps. XLV, No. 8, Tom. IV, p. 572, et in Psal. XCII, No. 7, p. 1423.) St. Ambrose teaches that the crystal-clear river of living water described in the Apocalypse represents the Holy Ghost,

---

Artists seem to have taken note of this fact, for they often represent the dove-emblem plunging head first upon the earth, a detail that is indicative of the holy impetuosity with which the Divine Spirit discharges His functions on earth.

"proceeding from the throne of God (the Father) and of the Lamb (the Son)" (Apocal. XXII, 1).

Water has a certain ubiquity, it is necessary for life, and it imparts beauty. In these respects it is emblematic of the Holy Ghost.

First, water is found everywhere. In various forms, as oceans, bays, lakes, rivers, and fountains it is distributed over the earth; as a mighty system of liquid veins and arteries it pervades the interior of the globe; and as a vast reserve it is stored away in the cloud-belt overhead. It truly possesses a certain ubiquity, a certain omnipresence, as it were. Nothing can stay its concentrated activity. Thus, also is it with the Holy Ghost. "Whither shall I go from Thy Spirit? or whither shall I flee from Thy face? If I ascend into heaven, Thou art there: if I descend into hell, Thou art present. If I take my wings early in the morning and dwell in the uttermost parts of the sea: Even there also shall Thy hand lead me: and Thy right hand shall hold me" (Psalm CXXXVIII, 7-10).

In the second place, water is necessary for life. In Scripture the soul is frequently compared to thirsty soil and desert land. Under the image of water the Holy Ghost descends upon and refreshes the soul with the dew of grace. Under His action the soul shall "be like a watered garden and like a fountain of water, whose waters shall not fail" (Isaias LVIII, 11). Elsewhere the prophet uses the same metaphor. "I will pour out waters upon the thirsty ground and streams upon the dry land: I will pour out my Spirit upon thy seed, and my blessing upon thy stock. And they shall spring up

among the herbs as willows besides running waters" (Isaias XLIV, 3).

Water washes all things. It removes from them grime and restores them to their first estate. It charges itself with the particles removed, and presently by a law of its own strains them off and recovers its pristine purity. "As water purifies the body, so does the Holy Ghost purify and water our souls" (St. Cyril, Cat. III, No. 4). By an uninterrupted stream of grace He flushes, launders, and sweetens the souls "born of water and the Holy Ghost." "Thou shalt wash me and I shall be made whiter than snow." (Psalm L, 9.)

Water conquers thirst. The dying man no longer able to eat, still craves a drop of cool water. A man condemned to fast on bread and water will languish on for a time when deprived of the bread, but when the water is retrenched, he presently droops and dies. The beverage craved by the soul is "the living water" of which Christ discoursed to the Samaritan woman. And "the living water" is the Holy Ghost. "On the last and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come and drink. He that believeth in Me, as the Scripture saith, out of his bowels shall flow rivers of living water. Now this he said of the Spirit which they should receive who believed in Him, for as yet the Spirit was not given, because Jesus was not yet glorified" (John VII, 37-38).

In the third place, water imparts beauty to creation. The sublimest object of contemplation is life. Water is closely associated with life. In the beginning water commingled with the land and during this stage mothered the living things that appeared on the land.

"Great indeed," says St. Cyril, "is water, and of the four principal elements the most beautiful" (Cyril. Hier. Catech. 11, No. 5).

As dew it adds fragrance and charm to our flowers and herbs. Flowers, violets in particular, when dried chemically, lose their odor, but regain it when moistened with water. All odorous flowers and herbs are more fragrant when covered with dew. In desert climates, roses and other fragrant flowers are scentless during the dry season. As snow and ice, it takes the form of exquisite crystals and bars; as steam it assumes a thousand graceful forms and contours; as a silver river, a placid lake, or an indented bay, it adapts itself to its surroundings, and adds beauty and charm to the landscape. But all this natural grandeur and magnificence is but a feeble image of the spiritual beauty which His touch brings forth in souls and angels. "His Spirit hath adorned the heavens" (Job XXVI, 13). Surely, if the heavens themselves are beautiful, then its inhabitants must be more so, for the king is always grander than his palace.[4]

[4] Under this head we include the cloud-emblem. As spirits come halfway down from heaven, these celestial eddies draw upward man's thought and gaze. The Shekina, or presence of God under the form of a cloud in the olden days, is attributed to the Holy Ghost. "A cloud filled the house of the Lord. And the priests could not stand to minister because of the cloud; for the glory of the Lord hath filled the house of the Lord." (III Kings VIII, 10-11; Paral. V, 14.) The central lamp of the seven-branched candlestick in the Temple was bent to the west, towards the Holy of Holies, where the Holy Ghost dwelled in former times in the form of the Shekina. (Cf. Meagher, Trad. of Calvary, p. 197.) The cloud-emblem figured at the Transfiguration. "Behold, a bright cloud overshadowed them. And lo, a voice out of the cloud saying: This is my beloved Son in whom I am well pleased" (Matth. XVII, 5). This event is interpreted to have been a manifestation of the Blessed Trinity, the Holy Ghost having

Oil is an emblem of the Holy Spirit. In Saint Gregory the Great we read: "As often as the Holy Ghost communicates His favors to the faithful, rivulets of oil spread everywhere" (Moral. Lib. XIX, Cap. 15, t, 11, p. 112). Oil is the matter of Confirmation and Extreme Unction. "Oil," says St. Augustine, "is the sacrament of the Holy Ghost" (St. Augustine, Serm. 227). "This holy ointment is no longer plain oil nor, so to say, common, after the invocation, but Christ's gift, and by the presence of His Godhead, it causes in us the Holy Ghost" (St. Cyril of Jerusalem, Cat. Myst., III). And Theodoret calls the holy chrism "an ointment typical of the invisible grace of the Holy Spirit." Pat. Gr. LXXXI, 60). (Fig. 98.)

Oil has many uses. We shall consider three. It lubricates, it cures and nourishes, and it is an illuminative. These functions typify certain activities of the Divine Spirit.

First, it oils. You have a machine, vehicle, or lock that is bound up with rust. It refuses action. It defies force. You apply a few drops of oil, and forthwith it responds most obediently. The oil dissolves the rust and imparts ease and smoothness to the parts. What oil does as a lubricant for material things, the Divine Spirit does for tepid and hardened souls. Physical effort and exertions unaccompanied by His assistance can only damage the delicate machinery of the soul. The solvent of His grace is needed. Without His unguent no one can hope to bear the burden of the cross to the

---

indicated His presence by a cloud that was sun-lit with His Divinity. (Cf. A'Lapide in Matth. Cap. XVIII, art. 5.)

summit of Calvary. This is why David exclaimed: "I have run the way of Thy comandments, when Thou didst enlarge my heart" (Psalm CXVIII, 32).

Second, oil soothes, heals, and fortifies. Oil is most unctuous, it filters into the inmost tissues of the body, then spreads itself in all directions silently healing the affected parts and helping nature to restore suppleness and well-being. The Holy Ghost is the heavenly salve that neutralizes the poison of sin and heals the scars of vice. To receive Him is to take in "the God of all comfort" (II Corinth. I, 3). He is the strength and agility of the Christian. Anointed with Him, the athlete of Christ dreads no conflict but confidently hurls himself into the very jaws of death, because death has no terrors for him who aims at everlasting victories.

Oil, moreover, nourishes and beautifies. The use of oil as a food and a cosmetic is as old as civilization. It is the presence of essential or ethereal oils that forms the delicate aroma of most beverages. By His dwelling in it the Holy Spirit imparts to the soul a certain exuberance and richness, an effect that is typified by the effect of physical roundness and plumpness produced by the consumption of oil. "Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips" (Psalm LXII, 6).

In the third place, oil is highly inflammable, and when burned serves as an illuminative. The Holy Ghost is the Oil which brings light to our minds, and illumines the path of salvation. His light is not the dim and uncertain phosphorescence of human reason but the unchanging brightness of God. Saint John, naming the effect in place of the cause, says: "But you have the unc-

tion from the Holy One, and know all things—.And as for you, let the unction which you have received from Him abide in you. And you have no need that any man teach you: but as His unction teacheth you all things and is true" (I John II, 27). The Holy Spirit is the unfailing light that is lighted in the soul at baptism. It is His function to dispel all darkness and gloom. Of Him did the Lord speak when He said: "I have prepared a lamp for my anointed" (Psal. CXXXI, 17).

The emblem of fire comes next. Fire is ever active. It softens what is hard and hardens what is soft. It is the source of light and heat. In these respects it symbolizes certain activities of the Holy Spirit.

Fire is never idle. Its subtile elastic body is ever in motion, and the direction of that motion is always upward. It was under the form of tongues of fire that the Holy Ghost came upon the Church on Pentecost. No sooner had He seized upon the disciples than a holy impetuosity moved them to preach Christ. Neither threats nor chains could quiet them. If souls are less fervent now, it must be that they are not fully under the sway and influence of the Divine Spirit.

In the second place, fire softens what is hard and hardens what is soft. Fire applied scientifically can melt the hardest ores. It can raise the molten metal into a cloud of sparkling vapor. Its dissolving power is incredible.[5] So it is with the Spirit, no will can resist Him. No obstacle can check His action. "There are many thoughts in the heart of a man: but the will of the Lord

[5] Modern oxygen-acetylene torches can generate as high as 6300 degrees of heat. In less than ten minutes one of these appliances can cut in twain a cubic foot of toughest steel.

shall stand firm" (Prov. XIX, 21). As wax is before fire, so is obduracy before the Spirit.

But He can not only melt what is hard, He can also harden what is soft. A potter, for instance, has moulded the soft clay into a marvelous figure. But until it has been baked and burnt in the kiln, it lacks stability and permanence. The Holy Spirit converts souls that are timid and weak into warriors of heroic prowess. He gives them character and individuality. Aglow in the furnace of His love, the brittle clay of Adam is hardened into a vessel of Christ. And how is this effected? Fire has the power of changing things into itself. Watch a conflagration and you will notice that not only wood, but non-inflammables, such as stone and iron gradually yield and become fire themselves. The fire changes and transforms them but does not annihilate them. The Holy Spirit diffuses His love among saints and sinners. He burns up the dross but not the individuality of souls. He respects their personality and identity. This is why even great saints retain to some extent the imperfections of their character.

In the third place, fire produces light and heat. Light is so pure that it cannot be seen by itself, but only by contact with bodies that decompose and reflect it. Light is one of the sources of color. Without light all things would look alike. When a ray of white light is analyzed, as by a prism, into parts each of a definite wave length, the parts show red, orange, yellow, green, blue indigo, and violet. The Holy Spirit, the ardent Fire of Divine Love, emits a light of the spiritual order. "In Thy light we shall see light" (Psal. XXXV, 10). This light is holiness. Holiness cannot be seen in itself, but

it is reflected in the body and the soul of the saint. If a degree of this holiness be analyzed, it too, will dissolve into basic elements, the virtues of faith, hope, love, prudence, justice, fortitude, and temperance. Fire, moreover, produces among particles of matter a certain energy or movement which we call heat. Heat of a spiritual kind is engendered in the soul by the Holy Ghost which enables it to wish and perform what is good. "It is God who worketh in you both to will and to accomplish according to His good will" (Philip. II, 13).

And now we come to the air, the last and possibly the best emblem of the Third Person. Of all the elements, the atmosphere is the most subtile and spirit-like. We are conscious of its presence, we perceive its effects, we control it to a certain extent. It was the last element to yield to human ingenuity. We have placed the saddle of air-craft on it, it serves us, but it has not fully surrendered its independence.

Concerning the air we shall consider briefly, its mysterious habits, its part in the sustenance of life, its functions as a fecundizing agent. Under these aspects it resembles the Divine Spirit.

Air in motion is called wind. The wind sometimes takes the form of a swooning zephyr, gentle as an infant; sometimes as a stiff breeze it pushes with youthful ardor our sail-decked boats and our sluggish windmills; sometimes as an angered giant it uproots with cyclonic rage both forest and mountain and lashes the sea from its bed. Its moods and laws are most mysterious. Our Lord alluded to this fact when speaking to Nicodemus He said: "The spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he com-

eth, and whither he goeth: so is every one that is born of the Spirit" (John III, 8).[6] The wind bloweth where it listeth, and you know not whence it comes or whither it goes; so it is in the regeneration: the soul is regenerated by the Holy Ghost, though it comprehend not the process. Clearly the wind is a type and emblem of the Divine Spirit. The movements of both are governed by inscrutable laws.

Under another form which, however, does not change its symbolic value, this emblem figures in the institution of the Sacrament of Penance. Having declared to the Apostles their powers, Our Lord mystically suiting the action to the word **"breathed** on them and said to them: **Receive ye the Holy Ghost"** (John XX, 22). By this action He indicated both the procession of the Divine Spirit from the Father and Himself and the ampler sharing in Him by the Apostles unto the remission of sin. "He breathed on them and He said: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John XX, 22-23).

In the second place, air is necessary to life. Place a bird or any other breathing creature in an air-tight compartment and slowly exhaust the air. What do you witness? First discomfort, then agony, and finally death. A drowning man dies, first, because he is cut off

[6] Commentators are not unanimous regarding the interpretation of this text. But by far the greater number hold that the word spirit in the first part must be taken figuratively. By means of this simple illustration from nature, Our Lord shows Nicodemus that he must believe in the possibility of this second birth, even though he understand not the way in which it takes place. (Cf. A'Lapide in Joan. Cap. III, v. 8.)

from the air and, second, because water interferes with his respiration. Air is not only necessary for life, but it also modifies and influences the temperament of man. When pure and sharp, it quickens men to activity, when humid and malarial, it dulls and depresses them.

In the Biblical account of man's creation we read: "The Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul" (Genesis II, 7). This breath is indicative of the natural and typical of the spiritual life of man. Without it he cannot live. "If thou turnest away thy face, they shall fail and return to dust" (Psalm. CIII, 29). This breath of God is the Holy Ghost. For the Psalmist continues: "Thou shalt send forth thy Spirit, and they shall be created: and thou shalt renew the face of the earth" (Psalm CIII, 30).

In the third place, the air fecundizes the earth. The works of God are wonderful. He unites in them both usefulness and beauty. You admire the glorious host of countless leaves that meet your gaze as you stroll through a garden or forest. These leaves, so beautiful and varied, are the lungs and stomachs of the plants you admire. By them they drink in the nectar which falls from the air-woven wings of the passing winds. Not only are they purveyors of food and drink to the vegetable realm, but they have a still higher, a more sacred function to fulfill in their regard. Within their folds they carry about and distribute the germs of new plant life, and so aid to fecundize the earth. It has been remarked how speedily nature effaces the vestiges of desolation that follow volcanic eruptions and earthquakes. This is accomplished in part by the fleet-winged winds

that sow the mosses and ferns and grasses and algae that make the glorious green carpet that soothes our eyes and rests our feet.

From the invisible wings of Him who fills the whole world, there is brought to the soul-world not only refreshment and strength, but increase of spiritual life. The seeds of vocation are silently dropped in the heart of a budding youth or maiden. And they leave home and all that is fair and dear to follow His impulse. He sweeps across the barren lands of paganism and in His wake souls rush after Him, drawn they know not by what mysterious force. He converts barren wastes into smiling gardens. He lives so near to creatures, and they are so dear to Him. His wings brush their very hearts, but so blind and insensible are they that His wooing remains often unanswered. Alas! poor soul, "if thou hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes" (Luke XIX, 42).

We conclude our remarks on the emblems of the Holy Ghost with a passage bearing on this topic from the illustrious Oratorian, Father Faber.[7] He says:

[7] Father Faber was a very devout client of the Divine Spirit. It was his intention to add to the list of his beautiful works, a book on the Holy Ghost. Material was gathered and a plan made, but he died before he could realize his intention. Devotion to the Third Person is a characteristic of the Oratory, an heirloom of their holy founder. In 1699, St. Philip Neri made known to the Ven. Serafina di Dio, Carmelitess of Naples, that his congregation was made, as it were, after the likeness of God and of the Three Divine Persons, especially of the Person of the Holy Ghost. "He told me," she says, "that those who belong to the Congregation ought not to be called by any other name than sons of the Holy Ghost, and that the Congregation ought to be called the Temple of the Holy Ghost:

"There is ever before me a dim vision of the beauty of the Third Person of the Most Holy Trinity, the eternally proceeding Love of the Father and the Son. I have tried to image Him as the dove or the tongues of fire; then as the sound of the mountain-wind high up, while the woods and lakes lay unruffled in the vales; then as a wondrous, shoreless, uncreated sea of love. But I was discontented. Then I tried to picture His Divine Person, not like the Lamb slain, as the Incarnate Son, but as a distinct person veiled in light, and the white resplendency of shadow-casting clouds. But it was not enough. Then I pictured Him as if He were the viewless air, which I breathed, which was my life, as if the air were He, going into me and coming out, and He a Divine Person, sweetly envious of the Son, sweetly coveting the Sacred Humanity which He Himself had fashioned, and coming into the world on beautifullest mission, seeking to be as near incarnate as He could be without an actual incarnation; and it was so near that He seemed almost human, though unincarnate. And this was the clearest view I ever could see of that Divine Person." (Notes on Doctrinal and Spiritual Subjects, Father Faber, Vol. I, p. 98.)



he said it was not my spirit that founded it, but the Holy Spirit (Cf. Notes on Doctrinal and Spiritual Subjects, Fr. Faber, Vol. 1, p. 99.)

TO THE READER:—A scribe went forth to fetch oil for his readers; he collected it from many sources and in generous quantity. At length their lamps were replenished to overflowing. Nevertheless there was no light, only darkness. Then flashed a spark from heaven and ignited the oil. Forthwith a great blaze lighted up their minds with intellectual brightness. And the brightness generated energy so that their hearts beat faster. His readers saw new truths and felt nobler aspirations, thanks to the spark that had ignited the oil.

The foregoing pages contain oil, so to speak, collected in various fields. With it you have filled the lamp of your soul. You have made it your own. Alas! for a spark to ignite it. Man may enlighten, but he cannot persuade his fellow-man in things spiritual. Only the Spirit of God can set fire to the mind and make the oil blaze into living knowledge and by it stir the heart to generous action. May the Holy spirit do this for you, gentle reader, so that our effort, accompanied by His grace, may aid you to know, love, and serve Him better and so enlarge His kingdom on earth. Before you close this book, may I urge you to decide what your heart will do henceforth for the Glory of the Holy Ghost.



3 5282 00168 3716

DATE DUE

BT121
S7
Cop. 3

STACKS BT121.S7 c. 3
Stadelman, William Francis Xavier
Glories of the Holy Ghost
3 5282 00168 3716